

T H E
P S A L M S
of
D A V I D

In M E T R E:

Newly Translated, and diligently Compared
with the ORIGINAL TEXT, and former
TRANSLATIONS.

More Plain, Smooth, and agreeable to the
TEXT, than any heretofore.

Allowed by the Authority of the GENERAL
ASSEMBLY of the KIRK of SCOTLAND,
and appointed to be sung in Congregations and
Families.

With an Analysis, or brief View of the Contents of
each PSALM, taken from the EXPOSITION of
Mr MATTHEW HENRY, Author of the
COMMENTARY on the BIBLE.

*Bible - Psalms [English] Metrical
Versions used in the Church of Scotland*

G L A S G O W:

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M D C C L X X V.



The PSALMS of DAVID in Metre.

PSALM I.

This is a psalm of instruction concerning good and evil, setting before us life and death, the blessing and the curse, that we may take the right way which leads to happiness, and avoid that which will certainly end in our misery and ruin. The different character and condition of godly people and wicked people; those that serve God, and those that serve him not, is here plainly stated in a few words; so that every man, if he will be faithful to himself, may here see his own face, and then read his own doom. That division of the children of men into saints and sinners, righteous and unrighteous, the children of God, and the children of the wicked one; as it is ancient, ever since the struggle began between sin and grace, the seed of the woman, and the seed of the serpent; so it is lasting, and will survive all other divisions and sub-divisions of men into high and low, rich and poor, bond and free; for by this, mens everlasting state will be determined, and the distinction will last as long as heaven and hell. This psalm shews us, (1.) The holiness and happiness of a godly man, vers. 1, 2, 3. (2.) The sinfulness and misery of a wicked man, vers. 4, 5. (3.) The ground and reason of both, vers. 6. Whoever collected the psalms of David, (probably it was Ezra), with good reason put this psalm first, as a preface to the rest, because it is absolutely necessary to the acceptance of our devotions, that we be righteous before God; for it is only the prayer of the upright that is his delight, and therefore that we be right in our notions of blessedness, and in our choice of the way that leads to it. Those are not fit to put up good prayers, that do not walk in good ways.

- 1 **T**HAT man hath perfect blessedness,
 who walketh not astray
 In counsell of ungodly men,
 nor stands in sinners way,
 Nor sitteth in the scorner's chair.
- 2 But placeth his delight
 Upon God's law, and meditates
 on his law day and night.
- 3 He shall be like a tree that grows
 near planted by a river,
 Which in his season yields his fruit,
 and his leaf fadeth never.
 And all he doth shall prosper well.
- 4 The wicked are not so:
 But like they are unto the chaff
 which wind drives to and fro.
- 5 In judgment therefore shall not stand
 such as ungodly are;
 Nor in th' assembly of the just
 shall wicked men appear.
- 6 For why? the way of godly men
 unto the Lord is known:
 Whereas the way of wicked men,
 shall quite be overthrown.

P S A L M II.

As the foregoing psalm was moral, and shewed us our duty; so this is evangelical, and shews us our Saviour. Under the type of David's kingdom, which, though of divine appointment, met with much opposition, but prevailed at last, the kingdom of the Messiah, the Son of David, is prophesied of, which

is the primary intention and scope of the psalm; and I think there is less in it of the type, and more of the antitype, than in any of the gospel psalms, for there is nothing in it but what is applicable to Christ; but some things that are not at all applicable to David, vers. 6, 7. 'Thou art my Son;' vers. 8. 'I will give thee the uttermost parts of the earth;' and vers. 12. 'Kiss the Son,' it is interpreted of Christ, Acts iv. 25.—xiii. 33. Heb. i. 5. The Holy Ghost here foretels, (1.) The opposition that should be given to the kingdom of the Messiah, vers. 1, 2, 3. (2.) The baffling and chastising of that opposition, vers. 4, 5. (3.) The setting up of the kingdom of Christ, notwithstanding the opposition, vers. 6. (4.) The confirmation and establishment of it, vers. 7. (5.) A promise of the enlargement and success of it, vers. 8, 9. (6.) A call and exhortation to kings and princes to yield themselves, the willing subjects of this kingdom, vers. 10, 11, 12. Or thus, We have here, (1.) Threatenings denounced against the adversaries of Christ's kingdom, vers. 1,—6. (2.) Promises made to Christ himself the head of this kingdom, vers. 7,—9. (3.) Counsel given to all to espouse the interest of this kingdom, vers. 10, 11, 12. This psalm, as the former, is very fitly prefixed to this book of devotions, because it is necessary to our acceptance with God, that we should be subject to the precepts of his law, so it is likewise, that we should be subject to the grace of his gospel, and come to him in the name of a Mediator.

1. **W**HY rage the heathen? and vain things:
 why do the people mind?
 Kings of the earth do set themselves,
 and princes are combin'd,
 To plot against the Lord, and his
 Anointed, saying thus,

- 3 Let us asunder break their bands,
and cast their cords from us.
- 4 He that in heaven sits, shall laugh :
the Lord shall scorn them all.
- 5 Then shall he speak to them in wrath,
in rage he vex them shall.
- 6 Yet notwithstanding I have him
to be my King appointed,
And o'er Zion my holy hill,
I have him King anointed.
- 7 The sure decree I will declare :
the Lord hath said to me,
Thou art mine only Son, this day
I have begotten thee.
- 8 Ask of me, and for heritage
the heathen I'll make thine ;
And for possession I to thee
will give earth's utmost line.
- 9 Thou shalt as with a weighty rod
of iron break them all ;
And, as a potter's sherd thou shalt
them dash in pieces small.
- 10 Now therefore, kings, be wise, be taught,
ye judges of the earth :
- 11 Serve God in fear, and see that ye
join trembling with your mirth.
- 12 Kiss ye the Son, lest in his ire
ye perish from the way,
If once his wrath begin to burn :
blest all that on him stay.

A psalm of David, when he fled from Absalom his son.

As the foregoing psalm, in the type of David in pre-ferment, shewed us the royal dignity of the Redeemer; so this, by the example of David in distress, shews us the peace and holy security of the redeemed; how safe they really are, and think themselves to be, under the divine protection. David being now driven out from his palace, from the royal city, from the holy city, by his rebellious son Absalom, (1.) Complains to God of his enemies, vers. 1, 2. (2.) Confides in God, and encourageth himself in him as his God notwithstanding, vers. 3. (3.) Recollects the satisfaction he had in the gracious answers God gave to his prayers, and his experience of his goodness to him, vers. 4, 5. (4.) Triumphs over his fears, vers. 6. and over his enemies whom he prays against, vers. 7. (5.) Gives God the glory, and takes to himself the comfort of that divine blessing, and salvation, which are sure to all the people of God, vers. 8. Those speak best of the truths of God, that speak experimentally; so David here speaks of the power and goodness of God, and of the safety and tranquility of the godly.

1 **O** Lord, how are my foes increas'd?
against me many rise.

2 Many say of my soul, for him
in God no succour lies.

3 Yet thou my shield, and glory art,
th' uplifter of mine head.

4 I cry'd, and from his holy hill
the Lord me answer made.

5 I laid me down, and slept; I wak'd,
for God sustained me.

6 I will not fear tho' thousands ten
set round against me be.

7 Arise,

7 Arise, O Lord, save me, my God;
 for thou my foes hast stroke
 All on the cheek-bone; and the teeth
 of wicked men hast broke.

8 Salvation doth appertain
 unto the Lord alone:
 Thy blessing, Lord, for evermore
 thy people is upon.

P S A L M IV.

To the chief musician on Neginoth, A psalm of David.

David was a preacher, a royal preacher, as well as Solomon: many of his psalms are doctrinal and practical, as well as devotional; the greatest part of this psalm is so, in which Wisdom cries to men, to the sons of men, (as Prov. viii. 4, 5.) to receive instruction. The title doth not tell us, as that of the former did, that it was penned on any particular occasion, nor are we to think that all the psalms were occasional, though some were; but that many of them were designed in general for the instruction of the people of God, that attended in the courts of his house, the assisting of their devotions, and the directing of their conversations; such a one I take this psalm to be. Let us not make the prophecy of scripture to be of more private interpretation than needs must, 2 Pet. i. 20. Here, (1.) David begins with a short prayer, vers. 1.; and that prayer preacheth. (2.) He directs his speech to the children of men; and, 1. In God's name reproves them for the dishonour they do to God, and the damage they do to their own souls, vers. 2. 2. He sets before them the happiness of godly people for their encouragement to be religious, vers. 3. 3. He

3. He calls upon them to consider their ways, vers. 4.
 4. He exhorts them to serve God, and trust in him, vers. 5. (3.) He gives an account of his own experiences of the grace of God working in him, 1. Enabling him to choose God's favour for his felicity, vers. 6. 2. Filling his heart with joy therein, vers. 7. 3. Quieting his spirit in the assurance of the divine protection he was under night and day, vers. 8.

1 **G**IVE ear unto me when I call,
 God of my righteousness:

Have mercy; hear my prayer, thou hast
 enlarg'd me in distress.

2 O ye the sons of men, how long
 will ye love vanities?

How long my glory turn to shame,
 and will ye follow lies?

3 But know, that for himself the Lord
 the godly man doth chuse:

The Lord, when I on him do call,
 to hear will not refuse.

4 Fear and sin not: talk with your heart
 on bed, and silent be.

5 Off'rings present of righteousness,
 and in the Lord trust ye.

6 O who will shew us any good?
 is that which many say:

But of thy countenance the light,
 Lord, lift on us alway.

7 Upon my heart, bestow'd by thee,
 more gladness I have found,

Than they, ev'n then, when corn and wine
 did most with them abound.

8 I will

8 I will both lay me down in peace,
 and quiet sleep will take :
 Because thou only me to dwell
 in safety, Lord, dost make.

P S A L M V.

To the chief musician upon Nehiloth, A psalm of David.

This psalm is a prayer, a solemn address to God, at a time when the psalmist was brought into distress by the malice of his enemies : many such times passed over David, nay, there was scarce any time of his life to which this psalm may not be accommodated, for in this he was a type of Christ, that he was continually beset with enemies ; and his powerful and prevalent appeals to God when he was so beset, pointed at Christ's dependence on his Father, and triumphs over the powers of darkness in the midst of his sufferings. In this psalm, (1.) David settles a correspondence between his soul and God, promising to pray, and promising himself that God would certainly hear him, vers. 1, 2, 3. (2.) He gives to God the glory, and takes to himself the comfort of God's holiness, vers. 4,—9. (3.) He declares his resolution to keep close to the public worship of God, vers. 7. (4.) He prayed, 1. For himself, that God would guide him, vers. 8. 2. Against his enemies, that God would destroy them, vers. 9, 10. For all the people of God, that God would give them joy, and keep them safe, vers. 11, 12. And this is all of great use to direct us in prayer.

1 **G**IVE ear unto my words, O Lord,
 my meditation weigh.
 2 Hear my loud cry, my King, my God;
 for I to thee will pray.

3 Lord,

- 3 Lord, thou shalt early hear my voice,
I early will direct
My pray'r to thee, and looking up,
an answer will expect.
- 4 For thou art not a God that doth
in wickedness delight:
Neither shall evil dwell with thee.
- 5 Nor fools stand in thy sight:
All that ill-doers are thou hat'st.
- 6 Cutt'st off that liars be:
The bloody and deceitful man
abhorred is by thee.
- 7 But I into thy house will come
in thine abundant grace:
And I will worship in thy fear,
toward thy holy place.
- 8 Because of those mine enemies,
Lord, in thy righteoufness
Do thou me lead: do thou thy way
make straight before my face.
- 9 For in their mouth there is no truth,
their inward part is ill;
Their throat's an open sepulchre,
their tongue doth flatter still.
- 10 O God, destroy them, let them be
by their own counsel quell'd:
Them for their many sins cast out,
for they 'gainst thee rebell'd.
- 11 But let all joy that trust in thee;
and still make shouting noise:

For them thou fav'st; let all that love
thy name, in thee rejoice.

r2 For, Lord, unto the righteous man
thou wilt thy blessing yield;
With favour thou wilt compass him
about, as with a shield.

P S A L M VI.

To the chief musician on Neginoth upon Sheminith, A psalm of David.

David was a weeping prophet as well as Jeremiah, and this psalm is one of his lamentations; either it was penned at a time, or at least calculated for a time of great trouble, both outward and inward. Is any afflicted? is any sick? let him sing this psalm. The method of this psalm is very observable, and what we shall often meet with: He begins with doleful complaints, but ends with joyful praises, like Hannah, who went to prayer with a sorrowful spirit, but when she had prayed, went her way, and her countenance was no more sad. Three things the psalmist is here complaining of; (1.) Sickness of body. (2.) Trouble of mind arising from the sense of sin, the meritorious cause of pain and sickness. (3.) The insults of his enemies upon occasion of both. Now here, 1. He pours out his complaints before God, deprecates his wrath, and begs earnestly for the return of his favour, vers. 1,—7. 2. He assures himself of an answer of peace shortly, to his full satisfaction, vers. 8, 9, 10. This psalm is like the book of Job.

1 **L**ORD, in thy wrath rebuke me not,
Nor in thy hot rage chasten me,
2 Lord, pity me, for I am weak:
Heal me, for my bones vexed be.

3 My

- 3 My soul is also vexed sore :
But, Lord, how long stay wilt thou make?
- 4 Return, O Lord, my soul set free :
O save me for thy mercies sake.
- 5 Because those that deceased are,
Of thee shall no remembrance have :
And who is he that will to thee
Give praises lying in the grave?
- 6 I with my groanings weary am,
I also all the night my bed
Have caused for to swim, and I
With tears my couch have watered.
- 7 Mine eye consum'd with grief, grows old,
Because of all mine enemies.
- 8 Hence from me wicked workers all,
For God hath heard my weeping cries,
- 9 God hath my supplication heard ;
My pray'r received graciously.
- 10 Sham'd and sore vex'd be all my foes ;
Sham'd and back turned suddenly.

Another of the same.

- 1 **I**N thy great indignation,
O Lord, rebuke me not,
Nor on me lay thy chast'ning hand,
in thy displeasure hot.
- 2 Lord, I am weak, therefore on me
have mercy, and me spare :
Heal me, O Lord, because thou know'st
my bones much vexed are.

- 3 My soul is vexed fore : but, Lord,
how long stay wilt thou make?
- 4 Return, Lord, free my soul; and save
me, for thy mercies sake.
- 5 Because of thee in death there shall
no more remembrance be :
Of those that in the grave do lie,
who shall give thanks to thee ?
- 6 I with my groaning weary am,
and all the night my bed
I caused for to swim : with tears
my couch I watered.
- 7 By reason of my vexing grief,
mine eye consumed is :
It waxeth old, because of all
that be mine enemies.
- 8 But now depart from me, all ye
that work iniquity ;
For why, the Lord hath heard my voice,
when I did mourn and cry.
- 9 Unto my supplication,
the Lord did hearing give ;
When I to him my prayer make,
the Lord will it receive.
- 10 Let all be sham'd and troubled fore,
that en'mies are to me ;
Let them turn back, and suddenly
ashamed let them be.

P S A L M VII.

Shiggaion of David, which he sang unto the Lord,
concerning the words of Cush the Benjamite.

It appears by the title, that this psalm was penned upon a particular occasion, which was, the malicious imputations that David was unjustly laid under by some of his enemies. Being thus wronged, (1.) He applies himself to God for favour, vers. 1, 2. (2.) He appeals to God concerning his innocency, as to those things whereof he was accused, vers. 3, 4, 5. (3.) He prays to God to plead his cause, and judge for him against his persecutors, vers. 6,—9. (4.) He expresseth his confidence in God that he would do so, and would return the mischief upon the head of those that designed it against him, vers. 10,—16. (5.) He promiseth to give God the glory of his deliverance, vers. 17. In this David was a type of Christ, who was himself, and still is in his members thus injured, but will certainly be righted at last.

- 1 **O** Lord my God, in thee do I
my confidence repose :
Save and deliver me from all
my persecuting foes.
- 2 Lest that the enemy my soul
should like a lion tear,
In pieces renting it, while there
is no deliverer.
- 3 O Lord my God, if it be so
that I committed this ;
If it be so that in my hands
iniquity there is ;
- 4 If I rewarded ill to him
that was at peace with me ;
(Yea, ev'n the man that without cause
my foe was, I did free ;)

- 5 Then let the foe pursue, and take
my soul, and my life thrust
Down to the earth, and let him lay
mine honour in the dust.
- 6 Rise in thy wrath, Lord, raise thyself,
for my foes raging be :
And to the judgment which thou hast
commanded, wake for me.
- 7 So shall th' assembly of thy folk
about encompass thee :
Thou, therefore, for their sakes, return
unto thy place on high.
- 8 The Lord, he shall the people judge ;
my Judge JEHOVAH, be,
After my righteousness, and mine
integrity in me.
- 9 O let the wicked's malice end,
but 'stablish stedfastly
The righteous : for the righteous God
the hearts and reins doth try.
- 10 In God, who saves th' upright in heart,
is my defence and stay.
- 11 God just men judgeth, God is wroth
with ill men ev'ry day.
- 12 If he do not return again,
then he his sword will whet ;
His bow he hath already bent,
and hath it ready set.
- 13 He also hath for him prepar'd
the instruments of death :

Against the persecutors he
his shafts ordained hath.

- 14 Behold, he with iniquity
doth travail as in birth;
A mischief he conceived hath,
and falsehood shall bring forth.
- 15 He made a pit, and digg'd it deep,
another there to take;
But he is fall'n into the ditch
which he himself did make.
- 16 Upon his own head his mischief
shall be returned home;
His vi'lent dealing also down
on his own pate shall come.
- 17 According to his righteousness
the Lord I'll magnifie;
And will sing praise unto the name
of God that is most high.

P S A L M VIII.

To the chief musician upon Githith, A psalm of David.

This psalm is a solemn meditation on, and admiration of, the glory and greatness of God, which we are all concerned to think highly and honourably of. It begins and ends with the same acknowledgment of the transcendent excellency of God's name. It is proposed to be proved, vers. 1. 'How excellent is thy name in all the earth.' And then it is repeated as proved (with a *quod erat demonstrandum*) in the last verse. For the proof of God's glory, he gives instances of his goodness to man; for God's goodness is his glory. God is to be glorified, (1.) For making known himself and his great name to

us, vers. 1. (2.) For making use of the weakest of the children of men, by them to serve his own purposes, vers. 2. (3.) For making even the heavenly bodies useful to man, vers. 3, 4. (4.) For making him to have dominion over the creatures in this lower world, and thereby placing him but little lower than the angels, vers. 5, 6, 7, 8. This psalm is in the New Testament applied to Christ, and the work of our redemption which he wrought out: the honour given by the children of men to him, compare vers. 2. with Marth. xxi. 16. and the honour put upon the children of men by him, both in his humiliation, when he was made little lower than the angels, and in his exaltation, when he was crowned with glory and honour, compare vers. 5, 6. with Heb. ii. 6, 7, 8. 1 Cor. xv. 27. When we are observing the glory of God in the kingdom of nature and providence, we should be led by that and through that, to the contemplation of his glory in the kingdom of grace.

- 1 **H**OW excellent in all the earth,
Lord, our Lord, is thy name!
Who hast thy glory far advanc'd
above the starry frame.
- 2 From infants and from sucklings mouths
thou didest strength ordain,
For thy foes cause, that so thou might'st
th' avenging foe restrain.
- 3 When I look up unto the heav'ns,
which thine own fingers fram'd;
Unto the moon, and to the stars,
which were by thee ordain'd:
- 4 Then say I, What is man, that he
remembered is by thee?

Or what the son of man, that thou
so kind to him shouldst be?

- 5 For thou a little lower hast
him than the angels made,
With glory and with dignity,
thou crowned hast his head.
- 6 Of thy hand-works thou mad'st him lord,
all under's feet didst lay ;
- 7 All sheep and oxen, yea, and beasts
that in the field do stray :
- 8 Fowls of the air, fish of the sea,
all that pass through the same.
- 9 How excellent in all the earth,
Lord, our Lord, is thy name!

P S A L M IX.

To the chief musician upon Muth-labben, A psalm
of David.

In this psalm, (1.) David praiseth God for pleading his cause, and giving him victory over his enemies, and the enemies of his country, vers. 1,—6. and calls upon others to join with him in his songs of praise, vers. 11, 12. (2.) He prays to God that he might have still farther occasion to praise him, for his own deliverances, and the confusion of his enemies, vers. 13, 14, 19, 20. (3.) He triumphs in the assurance he had of God's judging the world, vers. 7, 8. protecting his oppressed people, vers. 9, 10, 18. and bringing his and their implacable enemies to ruin, vers. 15, 16, 17. And this is very applicable to the kingdom of the Messiah, the enemies of which have been in part destroyed already, and shall be yet more and more, till they all be made his footstool, which we are to assure ourselves

of, that God may have the glory, and we may take the comfort.

- 1 **L** Ord, thee I'll praise with all my heart,
thy wonders all proclaim,
- 2 In thee, most High, I'll greatly joy,
and sing unto thy name.
- 3 When back my foes were turn'd, they fell
and perish'd at thy sight.
- 4 For thou maintaind'st my right and cause,
on throne sat'st, judging right.
- 5 The heathen thou rebuked hast,
the wicked overthrown ;
Thou hast put out their names, that they
may never more be known.
- 6 O en'my! now destructions have
an end perpetual :
Thou cities raz'd, perish'd with them
is their memorial.
- 7 God shall endure for ay : he doth
for judgment set his throne ;
- 8 In righteousness to judge the world,
justice to give each one,
- 9 God also will a refuge be
for those that are oppress'd ;
A refuge will he be, in times
of trouble, to distress.
- 10 And they that know thy name, in thee
their confidence will place ;
For thou hast not forsaken them
that truly seek thy face.

- 11 O sing ye praises to the Lord,
that dwells in Sion hill,
And all the nations among
his deeds record ye still.
- 12 When he enquireth after blood,
he then remembreth them:
The humble folk he not forgets
that call upon his name.
- 13 Lord pity me, behold the grief
which I from foes sustain,
Ev'n thou who from the gates of death
dost raise me up again;
- 14 That I, in Sion's daughters gates,
may all thy praise advance:
And that I may rejoyce always
in thy deliverance.
- 15 The heathen are sunk in the pit,
which they themselves prepar'd:
And in the net which they have hid,
their own feet fast are snar'd.
- 16 The Lord is by the judgment known
which he himself hath wrought:
The sinners hands do make the snares
wherewith themselves are caught.
- 17 They, who are wicked, into hell
each one shall turned be;
And all the nations that forget
to seek the Lord most high.
- 18 For they that needy are, shall not
forgotten be away:

The expectation of the poor
shall not be lost for ay.

19 Arise, Lord, let not man prevail;
judge heathens in thy sight.

20 That they may know themselves but men,
the nations, Lord, affright.

P S A L M X.

The LXX translation joins this psalm with the ninth, and makes them but one; but the Hebrew makes it a distinct psalm, and the scope and stile is different. In this psalm, (1.) David complains of the wickedness of the wicked, and describes the mighty pitch of impiety to which they were arrived, to the great dishonour of God, and the prejudice of his church and people, and the delay of God's appearing against them, vers. 1,—11. (2.) He prays to God to appear against them for the relief of his people, and comforts himself with hopes that he would do so in due time, vers. 12,—18.

1 **W**herefore is it, that thou, O Lord,
dost stand from us afar?

And wherefore hidest thou thyself,
when times so troublous are?

2 The wicked in his loftiness

doth persecute the poor:

In these devices they have fram'd,
let them be taken sure.

3 The wicked of his heart's desire

doth talk with boasting great,

He blesteth him that's covetous,

whom yet the Lord doth hate.

4 The wicked, through his pride of face,
on God he doth not call:
And in the counsels of his heart
the Lord is not at all.

5 His ways they always grievous are;
thy judgments from his sight
Removed are: at all his foes
he puffeth with despight.

6 Within his heart he thus hath said,
I shall not moved be:
And no adversity at all
shall ever come to me.

7 His mouth with cursing, fraud, deceit,
is fill'd abundantly:
And underneath his tongue there is
mischief and vanity.

8 He closely sits in villages:
he slays the innocent:
Against the poor, that pass him by,
his cruel eyes are bent.

9 He, lion-like, lurks in his den:
he waits the poor to take;
And when he draws him in his net,
his prey he doth him make.

10 Himself he humbleth very low,
he croucheth down withal,
That so a multitude of poor
may by his strong ones fall.

11 He thus hath said within his heart,
The Lord hath quite forgot:

He hides his countenance, and he
for ever sees it not.

12 O Lord, do thou arise; O God,
lift up thine hand on high:

Put not the meek afflicted ones
out of thy memory.

13 Why is it that the wicked man
thus doth the Lord despise?

Because, that God will it require;
he in his heart denies.

14 Thou hast it seen, for their mischief
and spite thou wilt repay:

The poor commits himself to thee,
thou art the orphan's stay.

15 The arm break of the wicked man,
and of the evil one:

Do thou seek out his wickedness,
until thou findest none.

16 The Lord is King through ages all,
even to eternity:

The heathen people from his land
are perish'd utterly.

17 O Lord, of those that humble are
thou the desire didst hear:

Thou wilt prepare their heart, and thou
to hear wilt bend thine ear:

18 To judge the fatherless, and those
that are oppressed sore,

That man that is but sprung of earth,
may them oppress no more.

To the chief musician, *A psalm* of David.

In this psalm we have David's struggle with, and triumph over a strong temptation to distrust God, and betake himself to indirect means for his own safety in a time of danger. It is supposed to have been penned when he began to feel the resentments of Saul's envy, and had had the javelin thrown at him once and again: He was then advised to run his country; No, saith he, I trust in God, and therefore will keep my ground. Observe, (1.) How he represents this temptation, and perhaps parleys with it, vers. 1, 2, 3. (2.) How he answers it, and puts it to silence with the consideration of God's dominion and providence, vers. 4.; his favour to the righteous, and the wrath which the wicked are reserved for, vers. 5, 6, 7. In times of public fears, when the insults of the church's enemies are daring and threatening, it will be profitable to meditate on this psalm.

- 1 **I** In the Lord do put my trust;
how is it then that ye
Say to my soul, Flee as a bird
unto your mountain high?
- 2 For lo, the wicked bend their bow,
their shafts on strings they fit:
That those who upright are in heart
they privily may hit.
- 3 If the foundations be destroy'd,
what hath the righteous done?
- 4 God in his holy temple is,
in heaven is his throne:
His eyes do see, his eye-lids try
mens sons. The just he proves:
- 5 But his soul hates the wicked man,
and him that violence loves.

6 Snares, fire and brimstone, furious storms
on sinners he shall rain :

This, as the portion of their cup,
doth unto them pertain.

7 Because the Lord most righteous doth
in righteousness delight :

And with a pleasant countenance
beholdeth the upright.

P S A L M XII.

To the chief musician upon Sheminith, A psalm
of David.

It is supposed that David penned this psalm in Saul's reign, when there was a general decay of honesty and piety both in court and country, which he here complains of to God, and very feelingly, for he himself suffered by the treachery of his false friends, and the insolence of his sworn enemies. (1.) He begs help of God, because there were none among men whom he durst trust, vers. 1, 2. (2.) He foretels the destruction of his proud and threatening enemies, vers. 3, 4. (3.) He assures himself and others, that how ill soever things went now, vers. 8. God would preserve and secure to himself his own people, vers. 5, 7. and would certainly make good his promises to them, vers. 6. Whether this psalm was penned in Saul's reign or no, it is certainly calculated for a bad reign, and perhaps David in spirit foresaw, that some of his successors would bring things to as ill a pass, as is here described, and treasured up this psalm, for the use of the church then. *O tempora, O mores!*

1 **H**ELP, Lord, because the godly man
doth daily fade away ;
And from among the sons of men
the faithful do decay.

- 2 Unto his neighbour ev'ry one
doth utter vanity:
They with a double heart do speak,
and lips of flattery.
- 3 God shall cut off all flatt'ring lips,
tongues that speak proudly, thus:
- 4 We'll with our tongue prevail, our lips
are ours: who's Lord o'er us?
- 5 For poor oppress'd, and for the sighs
of needy, rise will I,
Saith God, and him in safety set
from such as him defy.
- 6 The words of God are words most pure
they be like silver try'd
In earthen furnace, seven times
that hath been purify'd.
- 7 Lord, thou shalt them preserve and keep
for ever from this race.
- 8 On each side walk the wicked, when
vile men are high in place.

P S A L M XIII.

To the chief musician, A psalm of David.

This psalm is the deserted soul's case and cure. Whether it was penned upon any particular occasion, doth not appear; but in general, (1.) David sadly complains, that God had long withdrawn from him, and delayed to relieve him, vers. 1, 2. (2.) He earnestly prays to God to consider his case, and comfort him, vers. 3, 4. (3.) He assures himself of an answer of peace, and therefore concludes this psalm with joy and triumph, because he concludes his deliverance as good as wrought, vers. 5, 6.

- 1 **H**OW long wilt thou forget me, Lord,
 shall it for ever be?
 O how long shall it be that thou
 wilt hide thy face from me?
- 2 How long take counsel in my soul,
 still sad in heart, shall I?
 How long exalted over me
 shall be mine enemy?
- 3 O Lord my God, consider well,
 and answer to me make:
 Mine eyes enlighten, lest the sleep
 of death me overtake;
- 4 Lest that mine enemy should say,
 Against him I prevail'd;
 And those that trouble me, rejoice
 when I am mov'd and fail'd.
- 5 But I have all my confidence
 thy mercy set upon:
 My heart within me shall rejoice
 in thy salvation.
- 6 I will unto the Lord my God
 sing praises cheerfully,
 Because he hath his bounty shown
 to me abundantly.

P S A L M XIV.

To the chief musician, *A psalm* of David.

It doth not appear upon what occasion this psalm was penned, nor whether upon any particular occasion; some say, David penned it when Saul persecuted him; others, when Absalom rebelled against him. But they are mere conjectures, which have not certainty enough to warrant us to expound the psalm by

by them. The apostle, in quoting part of this psalm, Rom. iii. 10, &c. to prove that 'Jews and Gentiles' are all under sin,' vers. 9. and 'all the world is guilty before God,' vers. 19. leads us to understand it in general as a description of the depravity of the human nature, and the sinfulness of the sin we are conceived and born in; and the deplorable corruption of a great part of mankind, even of 'the world that lies in wickedness,' 1 John v. 19. But as in those psalms which are designed to discover our remedy in Christ, there is commonly an allusion to David himself, yea, and some passages that are to be understood primarily of him, as in Psal. iii. xvi. xxii. and others; so in this psalm, which is designed to discover our wounds by sin, there is an allusion to David's enemies and persecutors, and other the oppressors of good men at that time, to whom some passages have an immediate reference. In all the psalms, from the 3d to this, (except the 8th), David had been complaining of those that hated and persecuted him, insulted him and abused him; now here he runs up all those bitter streams to the fountain, the general corruption of nature, and sees they were not his enemies only, but all the children of men that were thus corrupted. Here is, (1.) A charge exhibited against a wicked world, vers. 1. (2.) The proof of the charge, vers. 2, 3. (3.) A serious expostulation with sinners, especially with persecutors upon it, vers. 4, 5, 6. (4.) A believing prayer for the salvation of Israel, and a joyful expectation of it, vers. 7.

1 **T**HAT there is not a God, the fool doth in his heart conclude;
They are corrupt, their works are vile;
not one of them doth good.

2 Upon mens sons the Lord from heav'n
did cast his eyes abroad;

To see if any understood,
and did seek after God.

3 They altogether filthy are,
they all aside are gone :
And there is none that doeth good,
yea, sure there is not one.

4 These workers of iniquity,
do they not know at all,
That they my people eat as bread,
and on God do not call ?

5 There fear'd they much : for God is with
the whole race of the just.

6 You shame the counsel of the poor ;
because God is his trust.

7 Let Israel's help from Zion come :
when back the Lord shall bring
His captives, Jacob shall rejoice,
and Israel shall sing.

P S A L M XV.

A psalm of David.

The scope of this short, but excellent psalm, is, to shew us the way to heaven; and to convince us, that if we would be happy, we must be holy and honest. Christ, who is himself the way, and in whom we must walk as our way, has also shewed us the way that is here prescribed, Matth. xix. 17. ' If thou wilt enter into life, keep the commandments.' In this psalm, (1.) By the question, vers. 1. we are directed and excited to enquire the way. (2.) By the answer to that question in the rest of the psalm, we are desired to walk, vers. 2, 3, 4, 5. (3.) By the assurance given in the close of this psalm, of the safety

safety and happiness of those who answer these characters, we are encouraged to walk in that way, vers. 5.

- 1 **W**ithin thy tabernacle, Lord,
who shall abide with thee?
And in thy high and holy hill
who shall a dweller be?
- 2 The man that walketh uprightly,
and worketh righteousness;
And, as he thinketh in his heart,
so doth he truth express.
- 3 Who doth not slander with his tongue,
nor to his friend doth hurt,
Nor yet against his neighbour doth
take up an ill report.
- 4 In whose eyes vile men are despis'd;
but those that God do fear
He honoureth, and changeth not,
though to his hurt he swear.
- 5 His coin puts not to usury,
nor take reward will he
Against the guiltless. Who doth thus
shall never moved be.

P S A L M XVI.

Michtam of David.

This psalm hath something of David in it, but much more of Christ; it begins with such expressions of devotion, as may be applied to Christ; but concludes with such confidence of a resurrection, (and so timely a one as to prevent corruption), as must be applied to Christ, to him only, and cannot be understood

derstood of David, as both St Peter and St Paul have observed, Acts ii. 24.—xiii. 36.; for David died, and was buried, and saw corruption. (1.) David speaks of himself as a member of Christ, and so he speaks the language of all good Christians, professing his confidence in God, vers. 1.; his consent to him, vers. 2.; his affection to the people of God, vers. 3.; his adherence to the true worship of God, vers. 4.; and his entire complacency and satisfaction in God, and the interest he had in him, vers. 5, 6, 7. (2.) He speaks of himself as a type of Christ, and so he speaks the language of Christ himself, to whom all the rest of the psalm is expressly and at large applied, Acts ii. 25, &c. David speaketh concerning him, (not concerning himself), 'I foresaw the Lord always before my face,' &c. And this he 'spake being a prophet,' vers. 30, 31.; spake, (1.) Of the special presence of God with the Redeemer, in his service and sufferings, vers. 8. (2.) Of the prospect which the Redeemer had of his own resurrection, and the glory that should follow, which carried him cheerfully through his undertaking, vers. 9, 10, 11.

1 **L**ORD, keep me : for I trust in thee.

2 **L** To God thus was my speech :

Thou art my Lord, and unto thee
my goodness doth not reach :

3 To saints on earth, to th' excellent,
where my delight's all plac'd.

4 Their sorrows shall be multiply'd,
to other gods that haste :

Of their drink offerings of blood

I will no off'ring make ;

Yea, neither I their very names
up in my lips will take.

- 5 God is of mine inheritance
and cup the portion :
The lot that fallen is to me
thou dost maintain alone.
- 6 Unto me happily the lines
in pleasant places fell ;
Yea, the inheritance I got
in beauty doth excel.
- 7 I bleſs the Lord becauſe he doth
by counſel me conduct :
And in the ſeaſons of the night
my reins do me inſtruct.
- 8 Before me ſtill the Lord I ſet :
ſith it is ſo that he
Doth ever ſtand at my right hand,
I ſhall not moved be.
- 9 Becauſe of this my heart is glad,
and joy ſhall be expreſt
Ev'n by my glory : and my fleſh
in confidence ſhall reſt.
- 10 Becauſe my ſoul in grave to dwell
ſhall not be left by thee ;
Nor wilt thou give thine holy One
corruption to ſee.
- 11 Thou wilt me ſhew the path of life :
of joys there is full ſtore,
Before thy face, at thy right hand
are pleaſures evermore.

A prayer of David.

David being in great distress and danger by the malice of his enemies, doth in this psalm by prayer address himself to God, his tried refuge, and seeks shelter in him. (1.) He appeals to God concerning his integrity, vers. 1,—4. (2.) He prays to God still to be upheld in his integrity, and preserved from the malice of his enemies, vers. 5,—8. 13. (3.) He gives a character of his enemies, using that as a plea with God for his preservation, vers. 9.—12. 14. (4.) He comforts himself with the hopes of his future happiness, vers. 14. And some make him in this a type of Christ, who was perfectly innocent, and yet was hated and persecuted; but, like David, committeth himself and his cause to him that judgeth righteously.

- 1 **L**ORD, hear the right, attend my cry,
unto my pray'r give heed,
That doth not in hypocrisy
from feigned lips proceed.
- 2 And from before thy presence forth
my sentence do thou send:
Toward these things that equal are
do thou thine eyes intend.
- 3 Thou prov'dst mine heart, thou visit'dst me
by night, thou didst me try.
Yet nothing found'st: for that my mouth
shall not sin, purpos'd I.
- 4 As for mens works, I, by the word
that from thy lips doth flow,
Did me preserve out of the paths
wherein destroyers go.
- 5 Hold up my goings, Lord, me guide
in those thy paths divine,

So

So that my footsteps may not slide
out of these ways of thine.

6 I called have on thee, O God,
because thou wilt me hear:
That thou may'st hearken to my speech,
to me incline thine ear.

7 Thy wond'rous loving-kindness show,
thou that by thy right-hand
Sav'st them that trust in thee, from those
that up against them stand.

8 As th' apple of the eye me keep;
in thy wings shade me close:

9 From lewd oppressors, compassing
me round, as deadly foes.

10 In their own fat they are inclos'd:
their mouth speaks loftily.

11 Our steps they compass: and to ground
down bowing set their eye.

12 He like unto a lion is,
that's greedy of his prey,
Or lion young, which lurking doth
in secret places stay.

13 Arise, and disappoint my foe,
and cast him down, O Lord:
My soul save from the wicked man,
the man which is thy sword.

14 From men which are thy hand, O Lord,
from worldly men me save,
Which only in this present life
their part and portion have:

Whose belly with thy treasure hid
 thou fill'st: they children have
 In plenty, of their goods the rest
 they to their children leave.
 15 But as for me, I thine own face
 in righteousness will see:
 And with thy likeness, when I wake,
 I satisfy'd shall be.

P S A L M XVIII.

This psalm we meet with before in the history of David's life, 2 Sam. xxii. That was the first edition of it, here we have it revived, altered a little, and fitted for the service of the church. It is David's thanksgiving for the many deliverances God had wrought for him, which he desired always to preserve fresh in his own memory, and to diffuse and entail the knowledge of them. It is an admirable composition. The poetry is very fine, the images bold, the expressions lofty, and every word proper and significant; but the piety far exceeds the poetry: holy faith, and love, and joy, and praise, and hope, are here lively, active, and upon the wing. (1.) He triumphs in God, vers. 1, 2, 3. (2.) He magnifies the deliverances God had wrought for him, vers. 4,—19. (3.) He takes the comfort of his integrity which God had thereby cleared up, vers. 20,—28. (4.) He gives to God the glory of all his achievements, vers. 29,—42. (5.) He encourageth himself with the expectation of what God would further do for him and his, vers. 43,—50.

To the chief musician, *A psalm* of David, the servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

1 Thee

- 1 **T**hee will I love, O Lord, my strength.
2 My fortress is the Lord,
My rock, and he that doth to me
deliverance afford:
My God, my strength, whom I will trust,
a buckler unto me,
The horn of my salvation,
and my high tow'r is he.
- 3 Upon the Lord, who worthy is
of praises, will I cry:
And then shall I preserved be
safe from mine enemy.
- 4 Floods of ill men affrighted me,
death's pangs about me went.
- 5 Hell's sorrows me environed:
death's snares did me prevent.
- 6 In my distress I call'd on God,
cry to my God did I:
He from his temple heard my voice,
to his ear came my cry.
- 7 Th' earth, as affrighted, then did shake,
trembling upon it seiz'd:
The hills foundations moved were,
because he was displeas'd.
- 8 Up from his nostrils came a smoke,
and from his mouth there came
Devouring fire: and coals by it
were kindled into flame.
- 9 He also bowed down the heav'ns,
and thence he did descend:

And thickest clouds of darkness did
under his feet attend.

10 And he upon a cherub rode,
and thereon he did fly :

Yea, on the swift wings of the wind,
his flight was from on high.

11 He darkness made his secret place :
about him for his tent

Dark waters were, and thickest clouds
of th' airy firmament.

12 And at the brightness of that light
which was before his eye,

His thick clouds past away, hail stones,
and coals of fire did fly.

13 The Lord God also in the heav'ns
did thunder in his ire,

And there the Highest gave his voice,
hail-stones, and coals of fire.

14 Yea, he his arrows sent abroad,
and them he scattered :

His lightnings also he shot out,
and them discomfited.

15 The waters channels then were seen ;
the world's foundations vast

At thy rebuke discov'red were,
and at thy nostrils blast.

16 And from above the Lord sent down,
and took me from below,

From many waters he me drew,
which would me overflow.

- 17 He me reliev'd from my strong foes,
and such as did me hate :
Because he saw that they for me
too strong were and too great.
- 18 They me prevented in the day
of my calamitie :
But, even then, the Lord himself
a stay was unto me.
- 19 He to a place where liberty
and room was, hath me brought :
Because he took delight in me,
he my deliv'rance wrought.
- 20 According to my righteousness
he did me recompence,
He me repaid according to
my hands pure innocence.
- 21 For I God's ways kept, from my God
did not turn wickedly.
- 22 His judgments were before me, I
his laws put not from me.
- 23 Sincere before him was my heart,
with him upright was I ;
And watchfully I kept myself
from mine iniquity.
- 24 After my righteousness the Lord
hath recompensed me,
After the cleanness of my hands
appearing in his eye.
- 25 Thou gracious to the gracious art,
to upright men upright.

26 Pure to the pure, froward thou kyth'st
unto the froward wight.

27 For thou wilt the afflicted save;
in grief that low do lie:

But wilt bring down the countenance
of them whose looks are high.

28 The Lord will light my candle so,
that it shall shine full bright:

The Lord my God will also make
my darkness to be light.

29 By thee thro' troops of men I break,
and them discomfit all:

And, by my God assisting me,
I overleap a wall.

30 As for God, perfect is his way:
the Lord his word is try'd:

He is a buckler to all those
who do in him confide.

31 Who but the Lord is God? but he
who is a rock and stay?

32 'Tis God that girdeth me with strength,
and perfect makes my way.

33 He made my feet swift as the hinds,
set me on my high places.

34 Mine hands to war he taught, mine arms
brake bows of steel in pieces.

35 The shield of thy salvation
thou didst on me bestow:

Thy right hand held me up, and great
thy kindness made me grow.

- 36 And in my way, my steps thou hast
enlarged under me :
That I go safely, and my feet
are kept from sliding free.
- 37 Mine en'mies I pursued have,
and did them overtake :
Nor did I turn again, till I
an end of them did make.
- 38 I wounded them, they could not rise :
they at my feet did fall.
- 39 Thou girdest me with strength for war,
my foes thou brought'st down all.
- 40 And thou hast giv'n to me the necks
of all mine enemies.
That I might them destroy and slay
who did against me rise.
- 41 They cried out, but there was none
that would or could them save :
Yea, they did cry unto the Lord,
but he no answer gave.
- 42 Then did I beat them small as dust
before the wind that flies :
And I did cast them out like dirt
upon the street that lies.
- 43 Thou mad'st me free from peoples strife,
and heathens head to be :
A people whom I have not known,
shall service do to me.
- 44 At hearing they shall me obey :
to me they shall submit.

- 45 Strangers for fear shall fade away,
who in close places sit.
- 46 God lives, blest be my rock: the God
of my health praised be.
- 47 God doth avenge me, and subdues
the people under me.
- 48 He saves me from mine enemies:
yea, thou hast lifted me
Above my foes: and from the man
of violence set me free.
- 49 Therefore to thee I will give thanks
the heathen folk among:
And to thy name, O Lord, I will
sing praises in a song.
- 50 He great deliv'rance gives his king;
he mercy doth extend
To David, his anointed One,
and his seed without end.

P S A L M XIX.

To the chief musician, A psalm of David.

There are two excellent books, which the great God hath published for the instruction and edification of the children of men, and this psalm treats of them both, and recommends them both to our diligent study. 1. The book of the creatures, in which we may easily read the power and Godhead of the Creator vers. 1—6. 2. The book of the scriptures, which makes known to us the will of God concerning our duty; he shews the excellency and usefulness of that book, vers. 7.—11. And then teacheth us how to improve it, vers. 12, 13, 14.

1 **T**HE heav'n's God's glory do declare:
the skies his hand-works preach.

2 Day utters speech to day, and night
to night doth knowledge teach.

3 There is no speech, nor tongue to which
their voice doth not extend.

4 Their line is gone thro' all the earth,
their words to the world's end:

In them he set the sun a rent,

5 Who bridegroom-like forth goes
From's chamber, as a strong man doth
to run his race rejoice.

6 From heav'n's end is his going forth,
circling to th' end again:

And there is nothing from his heat
that hidden doth remain.

7 God's law is perfect, and converts
the soul in sin that lies:

God's testimony is most sure,
and makes the simple wise.

8 The statutes of the Lord are right,
and do rejoice the heart:

The Lord's command is pure, and doth
light to the eyes impart.

9 Unspotted is the fear of God,
and doth endure for ever:

The judgments of the Lord are true,
and righteous altogether.

10 They more than gold, yea, much fine gold,
to be desired are:

Than honey, honey from the comb
that droppeth sweeter far.

11 Moreover they thy servant warn
how he his life should frame :

A great reward provided is
for them that keep the same.

12 Who can his errors understand?
O cleanse thou me within

13 From secret faults. Thy servant keep
from all presumptuous sin,

And do not suffer them to have
dominion over me :

Then righteous and innocent
I from much sin shall be.

14 The words which from my mouth proceed,
the thoughts sent from my heart,
Accept, O Lord, for thou my strength
and my Redeemer art.

P S A L M XX.

To the chief musician, A psalm of David.

It is the will of God, that prayers, intercessions, and thanksgivings, should be made in a special manner, for kings, and all in authority : This psalm is a prayer, and the next a thanksgiving for the king : David was a martial prince, much in war. Either this psalm was penned upon occasion of some particular expectation of his, or, in general, as a form to be used in the daily service of the church for him. In this psalm we may observe, (1.) What it is they beg of God for the king, vers. 1.—4. (2.) With what assurance they beg it. The people triumph, vers. 5. ; the prince, vers. 6 ; both together, vers. 7, 8. And so he concludes with a prayer to God for

for audience, vers. 9. In this David may well be looked upon as a type of Christ, to whose kingdom and its interests among men, the church was in every age a hearty well-wisher.

- 1 **J**EHOUAH hear thee in the day
when trouble he doth send,
And let the name of Jacob's God
thee from all ill defend.
- 2 O let him help send from above
out of his sanctuary;
From Sion his own holy hill
let him give strength to thee.
- 3 Let him remember all thy gifts,
accept thy sacrifice:
- 4 Grant thee thine heart's wish, and fulfil
thy thoughts and counsel wise.
- 5 In thy salvation we will joy,
in our God's name we will
Display our banners: and the Lord
thy prayers all fulfil.
- 6 Now know I, God his king doth save:
he from his holy heav'n
Will hear him, with the saving strength
by his own right-hand giv'n.
- 7 In chariots some put confidence,
some horses trust upon:
But we remember with the name
of our Lord God alone.
- 8 We rise and upright stand, when they
are bowed down and fall.
- 9 Deliver, Lord, and let the King
us hear when we do call.

To the chief musician, A psalm of David.

As the foregoing psalm was a prayer for the king, that God would protect and prosper him; so this is a thanksgiving for the success God had blessed him with. Those whom we have prayed for, we ought to give thanks for, and particularly for kings, in whose prosperity we share. They are here taught, (1.) To congratulate his victories, and the honour he had achieved, vers. 1.—6. (2.) To confide in the power of God, for the compleating of the ruin of the enemies of his kingdom, vers. 7.—11. And in this there is an eye to the Messiah, the Prince and the glory of his kingdom; for to him divers passages in this psalm are more applicable, than to David himself.

- 1 **T**HE king in thy great strength, O Lord
shall very joyful be;
In thy salvation rejoice
how veh'mently shall he.
- 2 Thou hast bestowed upon him
all that his heart would have;
And thou from him didst not with-hold
whate'er his lips did crave.
- 3 For thou with blessings him prevent'st
of goodness manifold;
And thou hast set upon his head
a crown of purest gold.
- 4 When he desired life of thee,
thou life to him didst give;
Ev'n such a length of days, that he
for evermore should live.
- 5 In that salvation wrought by thee
his glory is made great;

Honour

Honour and comely majesty
thou hast upon him set.

6 Because that thou for evermore
most blessed hast him made;
And thou hast with thy countenance
made him exceeding glad.

7 Because the king upon the Lord
his confidence doth lay,
And thro' the grace of the most High
shall not be mov'd away.

8 Thine hand shall all those men find out
that en'mies are to thee,
Ev'n thy right hand shall find out those
of thee that haters be.

9 Like fiery ov'n thou shalt them make,
when kindled is thine ire;
God shall them swallow in his wrath,
devour them shall the fire.

10 Their fruit from earth thou shalt destroy
their seed men from among.

11 For they, beyond their might, 'gainst thee
did plot mischief and wrong.

12 Thou therefore shalt make them turn back
when thou thy shafts shalt place
Upon thy strings, made ready all
to fly against their face.

13 In thy great pow'r and strength, O Lord,
be thou exalted high:
So shall we sing with joyful hearts,
thy power praise shall we.

To the chief musician upon Aijeleth Shahar, A psalm of David.

The Spirit of Christ, which was in the prophets, testifies in this psalm, as clearly and fully as any where else in all the Old Testament, 'the sufferings of Christ, and the glory that should follow,' 1 Pet. i. 11.: of him, no doubt David here speaks, and not of himself, or of any other man. Much of it is expressly applied to Christ in the New Testament, all of it may be applied to him, and some of it must be understood of him only. The providences of God concerning David were so very extraordinary, that we may suppose there were some wise and good men, who then could not but look upon him as a figure of him that was to come: but the composition of his psalms especially, in which he found himself wonderfully carried out by the Spirit of prophecy, far beyond his own thought and intention, was (we may suppose) an abundant satisfaction to himself, that he was not only a father of the Messiah, but a figure of him. In this psalm he speaks, (1.) Of the humiliation of Christ, vers. 1.—21. Where David, as a type of Christ, complains of the very calamitous condition he was in upon many accounts. 1. He complains, and mixeth comforts with his complaints. Complains, vers. 1, 2.; but comforts himself, vers. 3, 4, 5. Complains again, vers. 6, 7, 8.; but comforts himself again, vers. 9, 10. 2. He complains, and mixeth prayers with his complaints. Complains of the power and rage of his enemies, vers. 12, 13, 16, 18.; of his own bodily weakness and decay, vers. 14, 15, 17. But prays that God would not be far from him, vers. 11, 19.; that he would save and deliver him, vers. 19, 20, 21. (2.) Of the exaltation of Christ, that his undertaking should be for the glory of God, vers. 22,—25.; for the salvation and joy of his people, vers. 26,—29.; and for the perpetuating of his own kingdom, vers. 30, 31. In singing this psalm

psalm, we must keep our thoughts fixed upon Christ, and be so affected with his sufferings, as to experience the fellowship of them; and so affected with his grace, as to experience the power and influence of it.

- 1 **M**Y God, my God, why hast thou me forsaken? why so far
Art thou from helping me, and from my words that roaring are?
- 2 All day, my God, to thee I cry,
yet am not heard by thee;
And in the season of the night
I cannot silent be.
- 3 But thou art holy, thou that dost inhabit Isra'l's praise.
- 4 Our fathers hop'd in thee, they hop'd,
and thou didst them release.
- 5 When unto thee they sent their cry,
to them deliv'rance came:
Because they put their trust in thee,
they were not put to shame.
- 6 But as for me, a worm I am,
and as no man am priz'd:
Reproach of men I am, and by
the people am despis'd.
- 7 All that me see, laugh me to scorn:
shoot out the lip do they,
They nod and shake their heads at me,
and mocking, thus do say,
- 8 This man did trust in God, that he
would free him by his might:

Let him deliver him, sith he
had in him such delight.

9 But thou art he out of the womb
that did me safely take :

When I was on my mother's breasts,
thou me to hope didst make.

10 And I was cast upon thy care,
ev'n from the womb till now :

And from my mother's belly, Lord,
my God and guide art thou.

11 Be not far off, for grief is near ;
and none to help is found.

12 Bulls many compass me : strong bulls
of Bashan me surround.

13 Their mouths they open wide on me,
upon me gape did they,
Like to a lion ravening
and roaring for his prey.

14 Like water I'm pour'd out, my bones
all out of joint do part :
Amidst my bowels as the wax,
so melted is my heart.

15 My strength is like a pottsherd dry'd :
my tongue it cleaveth fast
Unto my jaws ; and to the dust
of death thou brought me hast.

16 For dogs have compass me about ;
the wicked that did meet
In their assembly, me enclos'd,
they pierc'd my hands and feet.

- 17 I all my bones may tell: they do
upon me look and stare.
- 18 Upon my vesture lots they cast,
and cloaths among them share.
- 19 But be not far, O Lord, my strength,
haste to give help to me.
- 20 From sword my soul, from pow'r of dogs
my darling set thou free.
- 21 Out of the roaring lion's mouth
do thou me shield and save:
For from the horns of unicorns
an ear to me thou gave.
- 22 I will shew forth thy name unto
those that my brethren are:
Amidst the congregation
thy praise I will declare.
- 23 Praise ye the Lord, who do him fear;
him glorify, all ye,
The seed of Jacob; fear him all
that Isra'l's children be.
- 24 For he despis'd not, nor abhorr'd
th' afflicted's misery:
Nor from him hid his face, but heard
when he to him did cry.
- 25 Within the congregation great
my praise shall be of thee:
My vows before them that him fear,
shall be perform'd by me.
- 26 The meek shall eat, and shall be fill'd,
they also praise shall give

Unto the Lord, that do him seek :
your heart shall ever live.

27 All ends of th' earth remember shall,
and turn the Lord unto :
All kindreds of the nations
to him shall homage do.

28 Because the kingdom to the Lord
doth appertain as his :
Likewise among the nations
the governor he is.

29 Earth's fat ones eat and worship shall :
all who to dust descend
Shall bow to him : none of them can
his soul from death defend.

30 A seed shall service do to him ;
unto the Lord it shall
Be for a generation
reckon'd in ages all.

31 They shall come, and they shall declare
his truth and righteousness
Unto a people yet unborn,
and that he hath done this.

P S A L M XXIII.

A psalm of David.

Many of David's psalms are full of complaints, but this is full of comforts, and the expressions of delight in God's great goodness, and dependance upon him. It is a psalm which has been sung by good Christians, and will be while the world stands, with a great deal of pleasure and satisfaction. (1.) The psalmist

psalmist here claims relation to God as his shepherd, vers. 1. (2.) He recounts his experience of the kind things God had done for him, as his shepherd, vers. 2, 3. 5. (3.) From hence he infers, that he should want no good, vers. 1. ; that he needed to fear no evil, vers. 4. ; that he would never leave or forsake him in a way of mercy ; and therefore he resolves never to leave nor forsake God in a way of duty, vers. 6. And in this certainly he has an eye, not only to the blessings of God's providence, which made his outward condition prosperous, but to the communications of God's grace, received by a lively faith, and returned in a warm devotion, which fills his soul with joy unspeakable. And, as in the foregoing psalm, he represented Christ dying for his sheep, so here he represents Christians receiving the benefit of all the care and tenderness of that great and good shepherd.

1 **T**HE Lord's my shepherd, I'll not want.

2 He makes me down to lie
In pastures green ; he leadeth me
the quiet waters by.

3 My soul he doth restore again :
and me to walk doth make
Within the paths of righteousness,
ev'n for his own name's sake.

4 Yea, tho' I walk in death's dark vale,
yet will I fear none ill :
For thou art with me, and thy rod
and staff me comfort still.

5 My table thou hast furnished
in presence of my foes :
My head thou dost with oil anoint,
and my cup overflows.

6 Goodness and mercy all my life
shall surely follow me :
And in God's house for evermore
my dwelling-place shall be.

P S A L M XXIV.

A psalm of David.

This psalm is concerning the kingdom of Jesus Christ :

(1.) His providential kingdom, by which he rules the world, vers. 1. 2. (2.) The kingdom of his grace, by which he rules in his church. 1. Concerning the subjects of that kingdom, their character, vers. 4, 5, 7. ; their charter, vers. 5. 2. Concerning the King of that kingdom ; and a summons to all to give him admission, vers. 7, 8, 9, 10. It is supposed, that the psalm was penned upon occasion of David's bringing up the ark to the place prepared for it ; and the intention of it was, to lead the people above the pomp of external ceremonies to a holy life, and faith in Christ, of whom the ark was a type.

1 **T**HE earth belongs unto the Lord,
and all that it contains :

The world that is inhabited,
and all that there remains.

2 For the foundations thereof
he on the seas did lay,
And he hath it established
upon the floods to stay.

3 Who is the man that shall ascend
into the hill of God ?
Or who within his holy place
shall have a firm abode ?

4 Whose

- 4 Whose hands are clean, whose heart is pure;
and unto vanity
Who hath not lifted up his soul,
nor sworn deceitfully.
- 5 He from th' Eternal shall receive
the blessing him upon,
And righteousness ev'n from the God
of his salvation.
- 6 This is the generation
that after him enquire,
O Jacob, who do seek thy face
with their whole hearts desire.
- 7 Ye gates, lift up your heads on high,
ye doors that last for ay,
Be lifted up, that so the King
of glory enter may.
- 8 But who of glory is the King?
the mighty Lord is this,
Ev'n that same Lord, that great in might
and strong in battle is.
- 9 Ye gates, lift up your heads, ye doors,
doors that do last for ay,
Be lifted up, that so the King
of glory enter may.
- 10 But who is he that is the King
of glory? who is this?
The Lord of hosts, and none but he,
the King of glory is.

P S A L M XXV.

A psalm of David.

This psalm is full of devout affection to God; the
out-

outgoings of holy desires towards his favour and grace, and the lively actings of faith in his promises. We may learn out of it, (1.) What it is to pray, vers. 1. 15. (2.) What we must pray for; the pardon of sin, vers. 6, 7, 18.; direction in the way of duty, vers. 4, 5.; the favour of God, vers. 16.; deliverance out of our troubles, vers. 17, 18.; preservation from our enemies, vers. 20, 21.; and the salvation of the church of God, vers. 22. (3.) What we may plead in prayer; our confidence in God, vers. 2, 3, 5; 20, 21. our distress, and the malice of our enemies, vers. 17, 19.; our sincerity, vers. 21. (4.) What precious promises we have to encourage us in prayer; of guidance and instruction, vers. 8, 9. 12.; the benefit of the covenant, vers. 10.; and the pleasure of communion with God, vers. 13, 14. It is easy to apply the several passages of this psalm to ourselves in the singing of it; for we have often troubles, and always sins to complain of at the throne of grace.

- T**O thee I lift my soul.
 2 O Lord, I trust in thee:
 My God, let me not be ashamed,
 nor foes triumph o'er me.
 3 Let none that wait on thee
 be put to shame at all;
 But those that without cause transgress,
 let shame upon them fall.
 4 Shew me thy ways, O Lord;
 thy paths, O teach thou me.
 5 And do thou lead me in thy truth,
 therein my teacher be:
 For thou art God that dost
 to me salvation send,

And I upon thee all the day
expecting, do attend.

6 Thy tender mercies, Lord,
I pray thee to remember,
And loving kindnesse: for they
have been of old for ever.

7 My sins and faults of youth
do thou, O Lord, forget:
After thy mercy think on me,
and for thy goodness great.

8 God good and upright is:
the way he'll sinners shew.

9 The meek in judgment he will guide,
and make his path to know.

10 The whole paths of the Lord
are truth and mercy sure,
To those that do his cov'nant keep,
and testimonies pure.

11 Now for thine own name's sake,
O Lord, I thee intreat
To pardon mine iniquity:
for it is very great.

12 What man is he that fears
the Lord, and doth him serve?
Him shall he teach the way that he
shall choose and still observe.

13 His soul shall dwell at ease,
and his posterity
Shall flourish still, and of the earth
inheritors shall be.

14 With those that fear him, is
the secret of the Lord :

The knowledge of his covenant
he will to them afford.

15 Mine eyes upon the Lord
continually are set :

For he it is that shall bring forth
my feet out of the net.

16 Turn unto me thy face,
and to me mercy shew :

Because that I am desolate,
and am brought very low.

17 My heart's griefs are increas'd,
me from distress relieve.

18 See mine affliction, and my pain,
and all my sins forgive.

19 Consider thou my foes,
because they many are,

And it a cruel hatred is
which they against me bear.

20 O do thou keep my soul,
do thou deliver me :

And let me never be asham'd,
because I trust in thee.

21 Let uprightness and truth
keep me, who thee attend.

22 Redemption, Lord, to Israel
from all his troubles send.

Another of the same.

1 **T**O thee I lift my soul, O Lord,

2 **T** My God, I trust in thee,

Let

- Let me not be ashamed: let not
my foes triumph o'er me.
- 3 Yea, let thou none ashamed be,
that do on thee attend;
- 4 Ashamed let them be, O Lord,
who without cause offend.
- 4 Thy ways, Lord, shew; teach me thy paths,
5 Lead me in truth, teach me:
For of my safety thou art God,
all day I wait on thee.
- 6 Thy mercies that most tender are,
do thou, O Lord, remember,
And loving-kindnesses: for they
have been of old for ever.
- 7 Let not the errors of my youth,
nor sins remembred be:
In mercy, for thy goodness sake,
O Lord, remember me.
- 8 The Lord is good and gracious,
he upright is also:
He therefore sinners will instruct
in ways that they should go.
- 9 The meek and lowly he will guide
in judgment just always:
To meek and poor afflicted ones
he'll clearly teach his way.
- 10 The whole paths of the Lord our God
are truth and mercy sure,
To such as keep his covenant,
and testimonies pure.

- 11 Now for thine own name's sake, O Lord,
I humbly thee intreat
To pardon mine iniquity,
for it is very great.
- 12 What man fears God? him shall he teach
the way that he shall chuse.
- 13 His soul shall dwell at ease: his seed
the earth as heirs shall use.
- 14 The secret of the Lord is with
such as do fear his name:
And he his holy covenant
will manifest to them.
- 15 Towards the Lord my waiting eyes
continually are set:
For he it is that shall bring forth
my feet out of the net.
- 16 O turn thee unto me, O God,
have mercy me upon:
Because I solitary am,
and in affliction.
- 17 Enlarg'd the griefs are of mine heart:
me from distress relieve.
- 18 See mine affliction, and my pain,
and all my sins forgive.
- 19 Consider thou mine enemies,
because they many are,
And it a cruel hatred is,
which they against me bear.
- 20 O do thou keep my soul, O God,
do thou deliver me:

Let me not be ashamed, for I
do put my trust in thee.

21 O let integrity and truth
keep me, who thee attend.

22 Redemption, Lord, to Israel
from all his troubles send.

P S A L M XXVI.

A psalm of David.

Holy David is in this psalm putting himself upon a solemn trial, not by God and his country; but by God and his own conscience, to both which he appeals touching his integrity, vers. 1, 2. And for the proof of it he alledgeth, (1.) His constant regard to God and his grace, vers. 3. (2.) His rooted antipathy to sin and sinners, vers. 4, 5. (3.) His sincere affection to the ordinances of God, and his care about them, vers. 6, 7, 8. Having thus proved his integrity, (1.) He deprecates the doom of the wicked, vers. 9, 10. (2.) He casts himself upon the mercy and grace of God, with a resolution to hold fast his integrity and his hope in God, vers. 11, 12. In singing this Psalm, we must teach and admonish ourselves, and one another, what we must be and do, that we may have the favour of God, and comfort in our own consciences; and comfort ourselves with it as David doth, if we can say, that in any measure we have through grace answered these characters. The learned Amyraldus, in his argument of this psalm, suggests, that David is here, by the spirit of prophecy, carried out to speak of himself as a type of Christ, of whom what he here saith of his spotless innocency was fully and eminently true, and of him only, and to him we may apply it in singing this psalm. 'We are complete in him.'

- 1 **J**udge me, O Lord, for I have walk'd
in mine integrity:
I trusted also in the Lord,
slide therefore shall not I.
- 2 Examine me, and do me prove;
try heart and reins, O God.
- 3 For thy love is before mine eyes,
thy truth's paths I have trod.
- 4 With person's vain I have not sat,
nor with dissemblers gone.
- 5 Th' assembly of ill men I hate:
to sit with such I shun.
- 6 Mine hands in innocence, O Lord,
I'll wash and purify;
So to thine holy altar go,
and compass it will I.
- 7 That I with voice of thanksgiving
may publish and declare,
And tell of all thy mighty works
that great and wond'rous are.
- 8 The habitation of thy house,
Lord, I have loved well;
Yea, in that place I do delight,
where doth thine honour dwell.
- 9 With sinners gather not my soul,
and such as blood would spill:
- 10 Whose hands mischievous plots: right hand
corrupting bribes do fill.
- 11 But as for me I will walk on
in mine integrity:

Do thou redeem me, and, O Lord,
be merciful to me.

12 My foot upon an even place
doth stand with steadfastness :
Within the congregations
th' Eternal I will bless.

P S A L M XXVII.

A psalm of David.

Some think David penned this psalm before his coming to the throne when he was in the midst of his troubles, and perhaps upon occasion of the death of his parents; but the Jews think he penned it when he was old, upon occasion of that wonderful deliverance he had from the sword of the giant, when Abishai succoured him, 2 Sam. xxi. 16, 17.; and his people thereupon resolved he should never venture his life again in battle, lest he should quench the light of Israel. Perhaps it was not penned upon any particular occasion, but it is very expressive of pious and devout affections with which gracious souls are carried out towards God at all times, especially in times of trouble. Here is, (1.) The courage and holy bravery of his faith, vers. 1, 2, 3. (2.) The complacency he took in communion with God, and the benefit he experienced by it, vers. 4, 5, 6. (3.) His desire towards God, and his favour and grace, vers. 7, 8, 9, 11, 12. (4.) His expectations from God, and the encouragement he gives to hope in him, vers. 10, 13, 14. And let our hearts be thus affected in singing this psalm.

1 **T**HE Lord's my light and saving health,
who shall make me dismayd?
My life's strength is the Lord, of whom
then shall I be afraid?

- 2 When as mine enemies and foes,
most wicked persons all,
To eat my flesh against me rose,
they stumbled and did fall.
- 3 Against me though an host encamp,
my heart yet fearless is :
Though war against me rise, I will
be confident in this.
- 4 One thing I of the Lord desir'd,
and will seek to obtain,
That all days of my life I may
within God's house remain.
- That I the beauty of the Lord
behold may and admire,
And that I in his holy place
may rev'rently enquire.
- 5 For he in his pavilion shall
me hide in evil days :
In secret of his tent me hide,
and on a rock me raise.
- 6 And now, ev'n at this present time,
mine head shall lifted be
Above all those that are my foes,
and round encompass me :
Therefore unto his tabernacle
I'll sacrifices bring
Of joyfulness, I'll sing, yea, I
to God will praises sing.
- 7 O Lord, give ear unto my voice
when I do cry to thee :

Upon me also mercy have,
and do thou answer me.

8 When thou didst say, Seek ye my face,
then unto thee reply

Thus did my heart, above all things
thy face, Lord, seek will I.

9 Far from me hide thou not thy face,
put not away from thee

Thy servant in thy wrath : thou hast
an helper been to me ;

O God of my salvation,
leave me not, nor forsake.

10 Though me my parents both should leave,
the Lord will me up take.

11 O Lord, instruct me in thy way,
to me a leader be

In a plain path, because of those
that hatred bear to me.

12 Give me not to mine en'mies will :
for witnesses that lie,

Against me risen are, and such
as breathe out cruelty.

13 I fainted had, unless that I
believed had to see

The Lord's own goodness in the land
of them that living be.

14 Wait on the Lord, and be thou strong,
and he shall strength afford

Unto thine heart : yea do thou wait,
I say, upon the Lord.

A psalm of David.

The former part of this psalm is the prayer of a faint-militant, and now in distress, vers. 1, 2, 3.; to which is added the doom of God's implacable enemies, vers. 4, 5. The latter part of the psalm is the thanksgiving of a faint-triumphant, and delivered out of his distresses, vers. 6, 7, 8.; to which is added a prophetic prayer for all God's faithful-loyal subjects, vers. 9. So that it is hard to say which of these two conditions David was in when he penned it. Some think he was now in trouble seeking God, but at the same time preparing to praise him for his deliverance, and by faith giving him thanks for it, before it was wrought. Others think he was now in triumph, but remembered and recorded, for his own and others benefit, the prayers he made when he was in affliction, that the mercy might relish the better when it appeared to be an answer to them.

- 1 **T**O thee I'll cry, O Lord my rock,
hold not thy peace to me:
Lest, like those that to pit descend,
I by thy silence be.
- 2 The voice hear of my humble pray'rs,
when unto thee I cry:
When to thy holy oracle
I lift mine hands on high.
- 3 With ill men draw me not away,
that work iniquity:
That speak peace to their friends, while in
their hearts doth mischief lie.
- 4 Give them according to their deeds,
and ills endeavoured:
And as their handy-works deserve,
to them be rendered.

- 5 God shall not build, but them destroy,
who would not understand
The Lord's own works, nor did regard
the doing of his hand.
- 6 For ever blessed be the Lord,
for graciously he heard
The voice of my petitions,
and prayers did regard.
- 7 The Lord's my strength, and shield, my heart
upon him did rely ;
And I am helped ; hence my heart
doth joy exceedingly,
And with my song I will him praise.
- 8 Their strength is God alone,
He also is the saving strength
of his anointed One.
- 9 O thine own people do thou save,
bless thine inheritance :
Them also do thou feed, and them
for evermore advance.

P S A L M XXIX.

A psalm of David.

It is the probable conjecture of some very good interpreters, that David penned this psalm upon occasion, and just at the time of a great storm of thunder, lightning, and rain ; as the eight psalm was his meditation in a moon-shine night, and the nineteenth in a sun-shine morning. It is good to take occasion from the sensible operations of God's power in the kingdom of nature, to give glory to him. So composed was David, and so cheerful even in a dreadful tempest, when others trembled, that then
he

he penned this psalm; for 'though the earth be removed, yet will he not fear.' (1.) He calls upon great ones of the world to give glory to God, vers. 1, 2. (2.) To convince them of the greatness of that God, whom they were to adore, he takes notice of his power and terror in the thunder and lightning, and thunder-showers, vers. 3, 4, 5, 6.; his sovereign dominion over the world, vers. 10.; and his special favour to his church, vers. 11. Great and high thoughts of God should fill us in singing this psalm.

- 1 **G**IVE ye unto the Lord, ye sons
that of the mighty be,
All strength and glory to the Lord
with chearfulness give ye.
- 2 Unto the Lord the glory give
that to his name is due;
And in the beauty of holiness
unto JEHOVAH bow.
- 3 The Lord's voice on the waters is:
the God of Majesty
Doth thunder, and on multitudes
of waters sitteth he.
- 4 A pow'rful voice it is that comes
out from the Lord most High;
The voice of that great Lord is full
of glorious majesty.
- 5 The voice of the Eternal doth
asunder cedars tear:
Yea, God the Lord doth cedars break
that Lebanon doth bear.
- 6 He makes them like a calf to skip:
ev'n that great Lebanon,

And

And like to a young unicorn
the mountain Sirion.

7 God's voice divides the flames of fire:

8 The desert it doth shake:

The Lord doth make the wilderness
of Kadesh all to quake.

9 God's voice doth make the hinds to calve,
it makes the forests bare:

And in his temple every one
his glory doth declare.

10 The Lord sits on the floods: the Lord
sits King, and ever shall.

11 The Lord will give his people strength,
and with peace blefs them all.

P S A L M XXX.

A psalm *and* song *at* the dedication of the house
of David.

This is a psalm of thanksgiving for the great deliverances which God had wrought for David, penned upon occasion of the dedicating of his house of cedar, and sang in that pious solemnity, though there is not any thing in it that has particular reference to that occasion. Some collect, from divers passages in the psalm itself, that it was penned upon his recovery from a dangerous fit of sickness, which might happen to be about the time of the dedication of his house. (1.) He here praiseth God for the deliverances he had wrought for him, vers. 1, 2, 3. (2.) He calls upon others to praise him too, and encourageth them to trust in him, vers. 4, 5. (3.) He blames himself for his former security, vers. 6, 7. (4.) He recollects the prayers and complaints he had made in his distress, vers. 8, 9, 10, and with them

them stirs up himself to be very thankful to God for the present comfortable change, vers. 11, 12. In singing this psalm, we ought to remember with thankfulness any like deliverances wrought for us, for which we must stir up ourselves to praise him, and which we must be engaged to depend upon him.

1 **L**ORD, I will thee extol, for thou
 hast lifted me on high,
And over me thou to rejoice
 mad'st not mine enemy.

2 O thou who art the Lord my God
 I in distress to thee
With loud cries lifted up my voice,
 and thou hast healed me.

3 O Lord, my soul thou hast brought up,
 and rescu'd from the grave :
That I to pit should not go down,
 alive thou didst me save.

4 O ye that are his holy ones,
 sing praise unto the Lord,
And give unto him thanks when you
 his holiness record.

5 For but a moment lasts his wrath ;
 life in his favour lies :
Weeping may for a night endure,
 at morn doth joy arise.

6 In my prosperity I said,
 that nothing shall me move.

7 O Lord, thou hast my mountain made
 to stand strong by thy love :

But when that thou, O gracious God,
 didst hide thy face from me,

Then

Then quickly was my prosp'rous state
turn'd into miserie.

8 Wherefore unto the Lord my cry
I caused to ascend;
My humble supplication
I to the Lord did send.

9 What profit is there in my blood,
when I go down to pit?
Shall unto thee the dust give praise?
thy truth declare shall it?

10 Hear, Lord, have mercy: help me, Lord.

11 Thou turned hast my sadness
To dancing: yea, my sackcloth loos'd,
and girded me with gladness:

12 That sing thy praise my glory may,
and never silent be:
O Lord my God, for evermore
I will give thanks to thee.

P S A L M XXXI.

To the chief musician, A psalm of David.

It is probable that David penned this psalm when he was persecuted by Saul; and some passages in it agree particularly to the fair escape he had at Keilah, 1 Sam. xxiii. 13. and then in the wilderness of Maon, when Saul marched on one side of the hill, and he on the other, and soon after in the cave in the wilderness of En-gedi; but that it was penned upon any of these occasions, we are not told. It is a mixture of prayers and praises, and professions of confidence in God, all which do well together, and are helpful to one another. (1.) David professeth his cheerful confidence in God, and in that confi-

dence

dence prays for deliverance out of his present troubles, vers. 1,—8. (2.) He complains of the very deplorable condition he was in, and in the sense of his calamities, still prays that God would graciously appear for him against his persecutors, vers. 9,—18. (3.) He concludes the psalm with praise and triumph, giving glory to God, and encouraging himself and others to trust in him, vers. 19.—24.

- 1 **I**N thee, O Lord, I put my trust,
Sham'd let me never be :
According to thy righteousness
do thou deliver me.
- 2 Bow down thine ear to me with speed,
send me deliverance :
To save me, my strong rock be thou,
and my house of defence.
- 3 Because thou art my rock, and thee
I for my fortress take :
Therefore do thou me lead and guide,
ev'n for thine own name's sake.
- 4 And sith thou art my strength, therefore,
pull me out of the net,
Which they in subtilty for me
so privily have set.
- 5 Into thine hands I do commit
my sp'rit: for thou art he,
O thou JEHOVAH, God of truth
that hast redeemed me.
- 6 Those that do lying vanities
regard, I have abhor'd :
But as for me, my confidence
is fixed on the Lord.

- 7 I'll in thy mercy gladly joy :
for thou my miseries
Consider'd hast; thou hast my soul
known in adversities.
- 8 And thou hast not inclosed me
within the en'my's hand :
And by thee have my feet been made
in a large room to stand.
- 9 O Lord, upon me mercy have,
for trouble is on me ;
Mine eye, my belly, and my soul
with grief consumed be.
- 10 Because my life with grief is spent,
my years with sighs and groans :
My strength doth fail, and for my sin
consumed are my bones.
- 11 I was a scorn to all my foes,
and to my friends a fear,
And specially reproach'd of those
that were my neighbours near :
When they me saw, they from me fled,
- 12 Ev'n so I am forgot,
As men are out of mind when dead :
I'm like a broken pot.
- 13 For slanders I of many heard,
fear compass me, while they
Against me did consult and plot,
to take my life away.
- 14 But as for me, O Lord, my trust
upon thee I did lay :

And I to thee, Thou art my God,
did confidently say.

15 My times are wholly in thine hand :
do thou deliver me
From their hands, that mine enemies
and persecutors be.

16 Thy countenance to shine do thou
upon thy servant make :
Unto me give salvation,
for thy great mercies sake.

17 Let me not be ashamed, O Lord,
for on thee call'd I have :
Let wicked men be sham'd, let them
be silent in the grave.

18 To silence put the lying lips,
that grievous things do say,
And hard reports in pride and scorn,
on righteous men do lay.

19 How great's the goodness thou for them
that fear thee keep'st in store ;
And wrought'st for them that trust in thee
the sons of men before !

20 In secret of thy presence thou
shalt hide them from man's pride :
From strife of tongues thou closely shalt
as in a tent them hide,

21 All praise and thanks be to the Lord :
for he hath magnify'd
His wondrous love to me, within
a city fortify'd.

- 22 For from thine eyes cut off I am,
 (I in my haste had said ;)
 My voice yet heard'st thou, when to thee
 with cries my moan I made.
- 23 O love the Lord, all ye his saints :
 because the Lord doth guard
 The faithful, and he plenteously
 proud doers doth reward.
- 24 Be of good courage, and he strength
 unto your heart shall send,
 All ye whose hope and confidence
 doth on the Lord depend.

P S A L M XXXII.

A psalm of David, Maschil.

This psalm, though it speak not of Christ, as many of the psalms hitherto we have met with have done, yet it has a great deal of gospel in it. The apostle tells us, that David in this psalm describes 'the blessedness of the man unto whom God imputeth righteousness without works,' Rom. iv. 6. We have here a summary, (1.) Of gospel-grace, in the pardon of sin, vers. 1, 2.; in divine protection, vers. 7.; and divine conduct, vers. 8. (2.) Of gospel-duty; to confess sin, vers. 3, 4, 5.; to pray, vers. 6.; to govern ourselves well, vers. 9, 10.; and to rejoice in God, vers. 11. And the way to obtain these privileges, is to make conscience of these duties, which we ought to think of; of the former for our comfort, of the latter for our quickening, when we sing this psalm. Grotius thinks it was designed to be sung on the day of atonement.

- 1 O Blessed is the man to whom
 is freely pardoned

- All the transgressions he hath done,
whose sin is covered.
- 2 Blest is the man to whom the Lord
imputeth not his sin,
And in whose sp'rit there is no guile,
nor fraud is found therein.
- 3 When as I did refrain my speech,
and silent was my tongue ;
My bones then waxed old, because
I roared all day long.
- 4 For upon me both day and night
thine hand did heavy lie :
So that my moisture turned is
to summer's drought thereby.
- 5 I thereupon have unto thee
my sin acknowledged,
And likewise mine iniquity
I have not covered :
I will confesse unto the Lord
my trespasses, said I ;
And of my sin thou freely didst
forgive th' iniquity.
- 6 For this shall ev'ry godly one
his prayer make to thee,
In such a time he shall thee seek
as found thou mayest be :
Surely, when floods of waters great
do swell up to the brim,
They shall not overwhelm his soul,
nor once come near to him.

- 7 Thou art my hiding place, thou shalt
from trouble keep me free:
Thou with songs of deliverance
about shalt compass me.
- 8 I will instruct thee, and thee teach
the way that thou shalt go:
And with mine eye upon thee set
I will direction show.
- 9 Then be not like the horse, or mule
which do not understand:
Whose mouth, lest they come near to thee,
a bridle must command.
- 10 Unto the man that wicked is
his sorrow shall abound:
But him that trusteth in the Lord,
mercy shall compass round.
- 11 Ye righteous, in the Lord be glad,
in him do ye rejoice:
All ye that upright are in heart,
for joy lift up your voice.

PSALM XXXIII

This is a psalm of praise; it is probable David was the penman of it, but we are not told so, because God would have us look above the penman of sacred writ, to that blessed Spirit that moved and guided them. The psalmist in this psalm, (1.) Calls upon the righteous to praise God, vers. 1, 2, 2. (2.) Furnisheth us with matter for praise. We must praise God, 1 For his justice, goodness, and truth, appearing in his word, and in all his works, vers. 4, 5. 2 For his power appearing in the work of creation, vers. 6, 7, 8. 3. For the sovereignty of his

his providence in the government of the world, vers. 10, 11. and again, vers. 13,—17. 4. For the peculiar favour which he bears to his own chosen people, which encourageth them to trust in him, vers. 13. and again, vers. 18,—22. We need not be far to seek for proper thoughts in singing this psalm, which so naturally speaks the pious affections of a devout soul towards God.

- 1 **Y**E righteous in the Lord rejoice :
it comely is, and right,
That upright men with thankful voice
should praise the Lord of might.
- 2 Praise God with harp; and unto him
sing with the plastery,
Upon a ten-string'd instrument
make ye sweet melody.
- 3 A new song to him sing, and play
with loud noise skilfully.
- 4 For right is God's word: all his works
are done in verity.
- 5 To judgment and to righteousness
a love he beareth still
The loving kindness of the Lord
the earth throughout doth fill.
- 6 The heavens by the word of God
did their beginning take :
And by the breathing of his mouth
he all their host did make.
- 7 The waters of the seas he brings
together as an heap :
And in store-houses, as it were,
he layeth up the deep.

- 8 Let earth and all that live therein,
with rev'rence fear the Lord :
Let all the world's inhabitants
dread him with one accord.
- 9 For he did speak the word, and done
it was without delay :
Established it firmly stood
whatever he did say.
- 10 God doth the counsel bring to nought
which heathen folk do take ;
And what the people do devise,
of none effect doth make.
- 11 O! but the counsel of the Lord
doth stand for ever sure,
And of his heart the purposes
from age to age endure.
- 12 That nation blessed is, whose God
JEHOVAH is: and those
A blessed people are, whom for
his heritage he chose.
- 13 The Lord from heav'n sees and beholds
all sons of men full well,
- 14 He views all from his dwelling-place
that on the earth do dwell.
- 15 He forms their hearts alike: and all
their doings he observes,
- 16 Great hosts save not a king: much strength
no mighty man preserves.
- 17 An horse for preservation
is a deceitful thing :

And by the greatness of his strength
can no deliv'rance bring.

18 Behold, on those that do him fear,
the Lord doth set his eye :

Ev'n those who on his mercy do
with confidence rely :

19 From death to free their soul, in dearth
life unto them to yield.

20 Our soul doth wait upon the Lord :
he is our help and shield.

21 Sith in his holy name we trust,
our heart shall joyful be.

22 Lord, let thy mercy be on us,
as we do hope in thee.

P S A L M XXXIV.

*A psalm of David, when he changed his behaviour
before Abimelech: who drove him away, and he
departed.*

This psalm was penned upon a particular occasion, as appears by the title; and yet there is little in it peculiar to that occasion, but that which is general, both by way of thanksgiving to God, and instruction to us. (1.) He praiseth God for the experience which he and others had had of his goodness, vers. 1,—6. (2.) He encourageth all good people to trust in God; and to seek to him, vers. 7,—10. (3.) He gives good counsel to us all, as unto children, to take heed of sin, and to make conscience of our duty both to God and man, vers. 11.—14. (4.) To enforce this good counsel, he shews God's favour to the righteous, and his displeasure against the wicked, in which he sets before us good and evil, the blessing and the curse, vers. 15,—22. So
that

that in singing this psalm, we are both to give glory to God, and to teach and admonish ourselves and one another.

- 1 **G**OD will I bless all times; his praise
my mouth shall still express.
- 2 My soul shall boast in God the meek
shall hear with joyfulness.
- 3 Extol the Lord with me, let us
exalt his name together.
- 4 I sought the Lord, he heard, and did
me from all fears deliver.
- 5 They look'd to him and lightned were;
not shamed were their faces.
- 6 This poor man cry'd, God heard, and sav'd
him from all his distresses.
- 7 The angel of the Lord encamps
and round encompasseth
All those about that do him fear,
and them delivereth.
- 8 O taste and see that God is good:
who trusts in him is blest.
- 9 Fear God, his saints: none that him fear
shall be with want oppress'd.
- 10 The lions young may hungry be,
and they may lack their food:
But they that truly seek the Lord
shall not lack any good.
- 11 O children, hither do ye come,
and unto me give ear:
I shall you teach to understand
how ye the Lord should fear.

- 12 What man is he that life desires,
to see good would live long?
- 13 Thy lips refrain from speaking guile,
and from ill words thy tongue.
- 14 Depart from ill, do good: seek peace
pursue it earnestly.
- 15 God's eyes are on the just: his ears
are open to their cry.
- 16 The face of God is set against
those that do wickedly,
That he may quite out from the earth
cut off their memory.
- 17 The righteous cry unto the Lord,
he unto them gives ear,
And they out of their troubles all
by him deliv'ed are.
- 18 The Lord is ever nigh to them
that be of broken sp'rit:
To them he safety doth afford
that are in heart contrite.
- 19 The troubles that afflict the just
in number many be
But yet at length out of them all
the Lord doth set him free.
- 20 He carefully his bones doth keep,
whatever can befall:
That not so much as one of them
can broken be at all.
- 21 Ill shall the wicked slay: laid waste
shall be, who hate the just.

22 The Lord redeems his servants soul :
none perish that him trust.

P S A L M XXXV.

A psalm of David.

David in this psalm appeals to the righteous Judge of heaven and earth, against his enemies that hated and persecuted him. It is supposed that Saul and his party are the persons he means, for with them he had the greatest struggles. (1.) He complains to God of the injuries they did him; they strove with him, fought against him, vers. 1. persecuted him, vers. 3. sought his ruin, vers. 4, 7. accused him falsely, vers. 11. abused him basely, vers. 15, 16. and all his friends, vers. 20. and triumphed over him, vers. 21, 25, 26. (2.) He pleads his own innocency, that he never gave them any provocation, vers. 7, 19.; but, on the contrary, had studied to oblige them, vers. 12, 13, 14. (3.) He prays to God to protect and deliver him, and appear for him, vers. 1, 2.; to comfort him, vers. 3.; to be nigh to him, and rescue him, vers. 17, 22; to plead his cause, vers. 23, 24.; to defeat all the designs of his enemies against him, vers. 3, 4.; and to disappoint their expectations of his fall, vers. 19, 25, 26; and, lastly, to counter-see all his friends, and encourage them, vers. 27. (4.) He prophesies the destruction of his persecutors, vers. 4, 5, 6, 8. (5.) He promiseth himself that he shall yet see better days, vers. 9, 10. and promiseth God that he will then attend him with his praises, vers. 18, 28. In singing this psalm, and praying it over, we must take heed of applying it to any little peevish quarrels and enmities of our own, and of expressing by it any uncharitable revengeful resentment of injuries done to us; for Christ has taught us to forgive our enemies, and not to pray against them, but to pray for them, as he did. But, 1. We may comfort ourselves

selves with the testimony of our consciences, concerning our innocency, with reference to those that are any way injurious to us, and with hopes that God will in his own way and time right us, and in the mean time support us. 2. We ought to apply it to the public enemies of Christ and his kingdom, typified by David and his kingdom, to resent the indignities done to Christ's honour, to pray to God to plead the just and injured cause of Christianity, and serious godliness, and to believe that God will in due time glorify his own name in the ruin of all the irreconcilable enemies of his church, that will not repent to give him glory.

1 **P**Lead, Lord, with those that plead: and
with those that fight with me. [fight

2 Of shield and buckler take thou hold,
stand up mine help to be.

3 Draw also out the spear, and do
against them stop the way
That me pursue: unto my soul,
I'm thy salvation, say.

4 Let them confounded be, and sham'd,
that for my soul have sought:
Who plot my hurt, turn'd back be they,
and to confusion brought.

5 Let them be like unto the chaff
that flies before the wind:
And let the angel of the Lord
pursue them hard behind.

6 With darkness cover thou their way,
and let it slipp'ry prove,
And let the angel of the Lord
pursue them from above.

7 For

- 7 For without cause have they for me
their net hid in a pit,
They also have without a cause
for my soul digged it.
- 8 Let ruin feize him unawares,
his net he hid withal
Himself let catch; and in the same
destruction let him fall.
- 9 My soul in God shall joy; and glad
in his salvation be.
- 10 And all my bones shall say, O Lord,
who is like unto thee,
Which dost the poor set free from him
that is for him too strong;
The poor and needy from the man
that spoils and does him wrong?
- 11 False witnesses rose; to my charge
things I not knew they laid.
- 12 They to the spoiling of my soul,
me ill for good repaid.
- 13 But as for me, when they were sick,
in sackcloth sad I mourn'd:
My humbled soul did fast, my pray'r
into my bosom turn'd.
- 14 Myself I did behave, as he
had been my friend or brother:
I heavily bow'd down, as one
that mourneth for his mother.
- 15 But in my trouble they rejoic'd,
gath'ring themselves together:

- Yea, abjects vile together did
themselves against me gather;
I knew it not, they did me tear,
and quiet would not be.
- 16 With mocking hypocrites at feasts,
they gnash'd their teeth at me.
- 17 How long, Lord, look'st thou on? from those
destructions they intend
Rescue my foul, from lions young
my darling do defend.
- 18 I will give thanks to thee, O Lord,
within th' assembly great:
And, where much people gath'red are,
thy praises forth will set.
- 19 Let not my wrongful enemies
proudly rejoice o'er me:
Nor, who me hate without a cause,
let them wink with the eye,
- 20 For peace they do not speak at all,
but crafty plots prepare
Against all those within the land
that meek and quiet are.
- 21 With mouths set wide, they 'gainst me said,
Ha, ha, our eye doth see.
- 22 Lord, thou hast seen, hold not thy peace:
Lord, be not far from me.
- 23 Stir up thyself; wake, that thou may'st
judgment to me afford,
Ev'n to my cause, O thou that art
my only God and Lord.

- 24 O Lord my God, do thou me judge
after thy righteousness,
And let them not their joy 'gainst me
triumphantly express.
- 25 Nor let them say within their hearts,
Ah, we would have it thus :
Nor suffer them to say, that he
is swallowed up by us.
- 26 Sham'd and confounded be they all
that at my hurt are glad :
Let those, against me that do boast,
with shame and scorn be clad.
- 27 Let them that love my righteous cause
be glad, shout and not cease
To say, The Lord be magnify'd
who loves his servant's peace.
- 28 Thy righteousness shall also be
declared by my tongue,
The praises that belong to thee
speak shall it all day long.

P S A L M XXXVI.

To the chief musician, *A psalm* of David, the servant of the Lord.

It is uncertain when, and upon what occasion, David penned this psalm, probably, when he was struck at, either by Saul, or by Absalom ; for in it he complains of the malice of his enemies against him, but triumphs in the goodness of God to him. We are here led to consider, and it will do us good to consider seriously, (1.) The sinfulness of sin, and how mischievous it is, vers. 1 — 4. (2.) The goodness of God, and how gracious he is, 1. To all his crea-

tures in general, vers. 5, 6. 2. To his own people in a special manner, vers. 7, 8, 9. With which the psalmist is encouraged to pray for all the saints, vers. 10.; for himself in particular, and his own preservation, vers. 11.; and to triumph in the certain fall of his enemies, vers. 12. If in singing this psalm, our hearts be duly affected with the hatred of sin, and satisfaction in God's loving-kindness, we sing it with grace and understanding.

1 **T**HE wicked man's transgression
within my heart thus says,
Undoubtedly the fear of God
is not before his eyes.

2 Because himself he flattereth
in his own blinded eye,
Until the hatefulnes be found
of his iniquity.

3 Words from his mouth proceeding are,
fraud and iniquity :
He to be wise and to do good,
hath left off utterly.

4 He mischief lying on his bed,
most cunningly doth plot,
He sets himself in ways not good ;
ill he abhorreth not.

5 Thy mercy, Lord, is in the heav'ns ;
thy truth doth reach the clouds.

6 Thy justice is like mountains great ;
thy judgments deep as floods :
Lord, thou preservest man and beast.

7 How precious is thy grace !
Therefore in shadow of thy wings
mens sons their trust shall place.

8 They

- 8 They with the fatness of thy house
shall be well satisfy'd,
From rivers of thy pleasures thou
wilt drink to them provide.
- 9 Because of life the fountain pure
remains alone with thee :
And in that purest light of thine
we clearly light shall see.
- 10 Thy loving-kindness unto them
continue that thee know ;
And still on men upright in heart
thy righteousness bestow.
- 11 Let not the foot of cruel pride
come and against me stand,
And let me not removed be,
Lord, by the wicked's hand.
- 12 There fall'n are they and ruined,
that work iniquities :
Cast down they are, and never shall
be able to arise.

P S A L M XXXVII

A psalm of David.

This psalm is a sermon, and an excellent useful sermon it is ; calculated not (as most of the psalms) for our devotion, but for our conversation ; there is nothing in it of prayer or praise, but it is all instruction : it is Maschil, a teaching psalm ; it is an exposition of some of the hardest chapters in the book of providence, the advancement of the wicked, and the disgrace of the righteous, a solution of the difficulties that arise thereupon, and an exhortation to carry ourselves as becomes us, under such dark dispensations.

sations. The work of the prophets (and David was one) was to explain the law: now the law of Moses had promised temporal blessings to the obedient, and denounced temporal miseries against the disobedient, which principally referred to the body of the people, the nation as a nation, for when they came to be applied to particular persons, many instances occurred of sinners in prosperity, and saints in adversity; to reconcile those instances with the word that God had spoken, is the scope of the prophet in this psalm. In which, (1.) He forbids us to fret at the prosperity of the wicked in their wicked ways, vers. 1,—7, 8. (2.) He gives very good reasons why we should not fret at it. 1. Because of the scandalous character of the wicked, vers. 12, 14, 21, 32. notwithstanding their prosperity; and the honourable character of the righteous, vers. 21, 26, 30, 31. 2. Because of the destruction and ruin, which the wicked are nigh to, vers. 2, 9, 10, 20, 35, 36, 38.; and the salvation and protection which the righteous are sure of, from all the malicious designs of the wicked, vers. 13, 15, 17, 28, 33, 39, 40. 3. Because of the particular mercy God has in store for all good people, and the favour he shews them, vers. 11, 16, 18, 19, 22, 23, 24, 25, 28, 29, 37. (3.) He prescribes very good remedies against this sin of envying the prosperity of the wicked, and great encouragement to use those remedies, vers. 3, 4, 5, 6, 27, 34. In singing this psalm, we must teach and admonish one another rightly to understand the providence of God, and to accommodate ourselves to it; at all times carefully to do our duty, and then patiently to leave the event with God, and to believe that how black soever things may look for the present, it shall be well with them that fear God, that fear before him.

FOR evil-doers fret thou not
thyself unquietly,

Nor

Nor do thou envy bear to those
that work iniquity.

2 For, even like unto the grafs,
soon be cut down shall they,
And, like the green and tender herb,
they wither shall away.

3 Set thou thy trust upon the Lord,
and be thou doing good ;
And so thou in the land shalt dwell,
and verily have food.

4 Delight thyself in God ; he'll give
thine heart's desire to thee.

5 Thy way to God commit : him trust,
it bring to pass shall he.

6 And like unto the light he shall
thy righteousness display,
And he thy judgment shall bring forth
like noon-tide of the day.

7 Rest in the Lord, and patiently
wait for him : do not fret
For him who, prosp'ring in his way,
success in sin doth get.

8 Do thou from anger cease, and wrath
see thou forsake also :

Fret not thyself in any wise,
that evil thou shouldst do.

9 For those that evil doers are
shall be cut off and fall :

But those that wait upon the Lord,
the earth inherit shall.

- 10 For yet a little while, and then
the wicked shall not be :
His place thou shalt consider well,
but it thou shalt not see.
- 11 But, by inheritance, the earth
the meek ones shall possess :
They also shall delight themselves
in an abundant peace.
- 12 The wicked plots against the just,
and at him whets his teeth.
- 13 The Lord shall laugh at him, because
his day he coming seeth.
- 14 The wicked have drawn out the sword,
and bent their bow to slay
The poor and needy, and to kill
men of an upright way.
- 15 But their own sword which they have drawn,
shall enter their own heart,
Their bows which they have bent shall break,
and into pieces part.
- 16 A little that a just man hath
is more, and better far,
Than is the wealth of many such
as lewd and wicked are.
- 17 For sinners arms shall broken be ;
but God the just sustains.
- 18 God knows the just man's days, and still
their heritage remains.
- 19 They shall not be asham'd, when they
the evil time do see ;

And, when the days of famine are,
they satisfy'd shall be.

20 But wicked men, and foes of God,
as fat of lambs decay;
They shall consume: yea, into smoke
they shall consume away.

21 The wicked borrows, but the same
again he doth not pay:
Whereas the righteous mercy shows,
and gives his own away.

22 For such as blessed be of him,
the earth inherit shall;
And they that cursed are of him,
shall be destroyed all.

23 A good man's footsteps by the Lord
are ordered aright:
And in the way wherein he walks
he greatly doth delight.

24 Although he fall, yet shall he not
be cast down utterly:
Because the Lord with his own hand
upholds him mightily.

25 I have been young, and now am old;
yet have I never seen
The just man left, nor that his seed
for bread have beggars been.

26 He's ever merciful, and lends:
his seed is blest therefore.

27 Depart from evil, and do good;
and dwell for evermore.

- 28 For God loves judgment, and his saints
leaves not in any case,
They are kept ever : but cut off
shall be the sinner's race.
- 29 The just inherit shall the land,
and ever in it dwell.
- 30 The just man's mouth doth wisdom speak
his tongue doth judgment tell.
- 31 In's heart the law is of his God
his steps slide not away.
- 32 The wicked man doth watch the just,
and seeketh him to slay.
- 33 Yet him the Lord will not forsake
nor leave him in his hands ;
The righteous will he not condemn
when he in judgment stands.
- 34 Wait on the Lord, and keep his way,
and thee exalt shall he,
Th' earth to inherit : when cut off
the wicked thou shalt see.
- 35 I saw the wicked great in pow'r,
spread like a green bay-tree.
- 36 He past, yea, was not : him I fought,
but found he could not be.
- 37 Mark thou the perfect, and behold
the man of uprightness :
Because that surely of this man
the latter end is peace.
- 38 But those men that transgressors are
shall be destroy'd together,

The latter end of wicked men
shall be cut off for ever.

39 But the salvation of the just
is from the Lord above,
He in the time of their distress
their stay and strength doth prove.

40 The Lord shall help, and them deliver :
he shall them free and save
From wicked men, because in him
their confidence they have.

P S A L M XXXVIII.

A psalm of David to bring to remembrance.

This is one of the penitential psalms; it is full of grief and complaint from the beginning to the end: David's sins and his afflictions are the cause of his grief, and the matter of his complaints. It should seem he was now sick, and in pain, which minded him of his sins, and helped to humble him for them; he was at the same time deserted by his friends, and persecuted by his enemies; so that the psalm is calculated for the depth of distress, and a complication of calamities. He complains, (1.) Of God's displeasure, and of his own sin, which provoked God against him, vers. 1,—5. (2.) Of his bodily sickness, vers. 6,—10. (3.) Of the unkindness of his friends, vers. 11. (4.) Of the injuries which his enemies did him, pleading his good carriage towards them, yet confessing his sins against God, vers. 12,—20. Lastly, He concludes the psalm with earnest prayers to God, for his gracious presence and help, vers. 21, 22. In singing this psalm, we ought to be much affected with the malignity of sin; and if we have not such troubles as here are described, we know not how soon we may have, and there-

therefore must sing of them by way of preparation;
and we know that others have them, and therefore
we must sing of them by way of sympathy.

1 **I**N thy great indignation,
O Lord, rebuke me not :
Nor on me lay thy chastning-hand
in thy displeasure hot.

2 For in me fast thine arrows stick
thine hand doth press me sore.

3 And in my flesh there is no health
nor soundness any more :

This grief I have, because thy wrath
is forth against me gone ;
And in my bones there is no rest,
for sin that I have done.

4 Because gone up above mine head
my great transgressions be :
And, as a weighty burden, they
too heavy are for me.

5 My wounds do stink, and are corrupt :
my folly makes it so.

6 I troubled am, and much bow'd down ;
all day I mourning go.

7 For a-disease that loathsome is
so fills my loins with pain.

That in my weak and weary flesh
no soundness doth remain.

8 So feeble and infirm am I,
and broken am so sore ;

That, through disquiet of my heart
I have been made to rore.

- 9 O Lord, all that I do desire
is still before thine eye:
And of my heart the secret groans
not hidden are from thee.
- 10 My heart doth pant incessantly,
my strength doth quite decay:
As for mine eyes, their wonted light
is from me gone away.
- 11 My lovers and my friends do stand
at distance from my fore:
And those do stand aloof that were
kinsmen, and kind before.
- 12 Yea, they that seek my life lay snares:
who seek to do me wrong,
Speak things mischievous, and deceits
imagine all day long.
- 13 But, as one deaf, that heareth not
I suffer'd all to pass:
I as a dumb man did become,
whose mouth not open'd was.
- 14 As one that hears not, in whose mouth
are no reproofs at all.
- 15 For, Lord, I hope in thee: my God,
thou'lt hear me when I call.
- 16 For I said, Hear me, lest they should
rejoice o'er me with pride:
And o'er me magnify themselves,
when as my foot doth slide.
- 17 For I am near to halt, my grief
is still before mine eye.

18 For I'll declare my sin: and grieve
for mine iniquity.

19 But yet mine en'mies lively are,
and strong are they beside;
And they that hate me wrongfully
are greatly multiply'd.

20 And they for good that render ill,
as en'mies me withstood:

Yea, ev'n for this, because that I
do follow what is good.

21 Forsake me not, O Lord: my God,
far from me never be.

22 O Lord, thou my salvation art,
haste to give help to me.

P S A L M XXXIX.

To the chief musician, *even* Jeduthun, A psalm
of David.

David seems to have been in a great toss when he penned this psalm, and upon some account or other very uneasy; for it is with some difficulty that he conquers his passion, and composeth his spirit to take that good counsel to himself, which he had given to others, Psalm xxxvii. to 'rest in the Lord,' and wait patiently for him, without fretting; for it is easier to give the good advice, than to give the good example of quietness under affliction. What was the particular trouble which gave occasion for the conflict David was now in, doth not appear. Perhaps it was the death of some dear friend or relation that was the trial of his patience, and that suggested to him these meditations of mortality; and at that time it should seem too he himself was weak and ill, and under some prevailing distemper. His
enemies,

enemies, likewise, were seeking advantage against him, and watched for his halting, that they might have something to reproach him for; thus aggrieved, (1.) He relates the struggle that was in his breast between grace and corruption, between passion and patience, vers. 1, 2, 3. (2.) He meditates upon the doctrine of man's frailty and mortality, and prays to God to instruct him in it, vers. 4, 5, 6. (3.) He applies himself to God for the pardon of his sins, the removal of his afflictions, and the lengthening out of his life, till he was ready for death, vers. 7,—13. This is a funeral psalm, and very proper for the occasion. In singing of it, we should get our hearts duly affected with the brevity, uncertainty, and calamitous state of human life; and those on whose comforts God has by death made breaches, will find this psalm of great use to them, in order to their obtaining what we ought to aim much at, under such an affliction, which is to get it sanctified to us for our spiritual benefit, and to get our hearts reconciled to the holy will of God in it.

- 1 **I** Said, I will look to my ways,
left with my tongue I sin:
In sight of wicked men, my mouth
with bridle I'll keep in.
- 2 With silence I as dumb became,
I did myself refrain
From speaking good; but then the more
increased was my pain.
- 3 My heart within me waxed hot,
and while I musing was,
The fire did burn: and from my tongue
these words I did let pass:
- 4 Mine end, and measure of my days,
O Lord, unto me show,

What is the fame : that I thereby
my frailty well may know.

5 Lo thou my days an hand-breadth mad'st
mine age is in thine eye
As nothing : fure each man at best
is wholly vanity.

6 Sure each man walks in a vain shew ;
they vex themselves in vain :
He heaps up wealth, and doth not know
to whom it shall pertain.

7 And now, O Lord, what wait I for ?
my hope is fix'd on thee.

8 Free me from all my trespasses,
the fool's scorn make not me.

9 Dumb was I, op'ning not my mouth ;
because this work was thine.

10 Thy stroke take from me : by the blow
of thine hand I do pine.

11 When with rebukes thou dost correct
man for iniquity,
Thou wastes his beauty like a moth :
fure each man's vanity.

12 Attend my cry, Lord, at my tears,
and pray'rs not silent be :
I sojourn as my fathers all,
and stranger am with thee.

13 O spare thou me, that I my strength
recover may again,
Before from hence I do depart,
and here no more remain.

To the chief musician, A psalm of David.

It should seem David penned this psalm upon occasion of his deliverance, by the power and goodness of God, from some great and pressing trouble, by which he was in danger of being overwhelmed, probably it was some trouble of mind, arising from a sense of sin, and of God's displeasure against him for it; whatever it was, the same Spirit that indited his praises for that deliverance, was in him at the same time a Spirit of prophecy, testifying of the sufferings of Christ, and the glory that should follow; or ere he was aware, he was led to speak of Christ's undertaking, and the discharge of his undertaking, in words that must be applied to Christ only; and therefore how far the praises that here go before that illustrious prophecy, and the prayers that follow, may safely and profitably be applied to him, it will be worth while to consider. In this psalm, (1.) David records God's favour to him, in delivering him out of his deep distress, with thankfulness to his praise, vers. 1,—5. (2.) Thence he takes occasion to speak of the work of our redemption by Christ, vers. 6,—10. (3.) That gives him encouragement to pray to God for mercy and grace, both for himself and for his friends, vers. 11,—17. If in singing this psalm we mix faith with the prophecy of Christ, and join in sincerity with the praises and prayers here offered up, we make melody with our hearts to the Lord.

I Waited for the Lord my God,
and patiently did bear;

At length to me he did incline
my voice and cry to hear.

2 He took me from a fearful pit,
and from the miry clay,
And on a rock he set my feet,
establishing my way.

- 3 He put a new song in my mouth,
our God to magnify:
Many shall see it, and shall fear,
and on the Lord rely.
- 4 O blessed is the man whose trust
upon the Lord relies:
Respecting not the proud, nor such
as turn aside to lies.
- 5 O Lord my God, full many are
the wonders thou hast done,
Thy gracious thoughts to us-ward far
above all thoughts are gone:
In order none can reckon them
to thee: if them declare,
And speak of them I would, they more
than can be numbred are.
- 6 No sacrifice nor offering
didst thou at all desire,
Mine ears thou bor'd: sin-off'ring thou
and burnt didst not require.
- 7 Then to the Lord these were my words,
I come, behold and see:
Within the volume of thy book
it written is of me:
- 8 To do thy will I take delight,
O thou my God that art:
Yea, that most holy law of thine
I have within my heart.
- 9 Within the congregation great,
I righteousness did preach:

Lo, thou dost know, O Lord, that I
refrained not my speech.

10 I never did within my heart
conceal thy righteoufness,
I thy salvation have declar'd,
and shown thy faithfulness :
Thy kindnes, which most loving is,
concealed have not I,
Nor from the congregation great
have hid thy verity.

11 Thy tender mercies, Lord, from me
O do thou not restrain :
Thy loving-kindness and thy truth,
let them me still maintain.

12 For ills past reck'ning compass me,
and mine iniquities
Such hold upon me taken have,
I cannot lift mine eyes :

They more than hairs are on mine head,
thence is my heart dismayd.

13 Be pleas'd, Lord, to rescue me :
Lord, hasten to mine aid.

14 Sham'd and confounded be they all
that seek my soul to kill :
Yea, let them backward driven be,
and sham'd that wish me ill.

15 For a reward of this their shame,
confounded let them be,
That in this manner scoffing say,
Aha, aha, to me.

16 In thee let all be glad and joy,
 who seeking thee abide :
 Who thy salvation love, say still,
 the Lord be magnify'd.

17 I'm poor and needy, yet the Lord
 of me a care doth take :
 Thou art my help and Saviour,
 my God, no tarrying make.

P S A L M XLI.

To the chief musician, A psalm of David.

God's kindness and truth have often been the support and comfort of the saints, when they have had most experience of mens unkindness and treachery ; David here found them so upon a sick-bed, when he found his enemies very barbarous, but his God very gracious. (1.) He here comforts himself in his communion with God under his sickness, by faith receiving and laying hold of God's promises to him, vers. 1. 2, 3. ; and lifting up his heart in prayer to God, vers. 4. (2.) He here represents the malice of his enemies against him, their malicious censures of him, their spiteful reflections upon him, and their insolent carriage towards him, vers. 5,—9. (3.) He leaves his case with God, not doubting but that he would own and favour him, vers. 10, 11. ; and so the psalm concludes with a doxology, vers. 13. Is any afflicted with sickness ? let him sing the beginning of the psalm ; Is any persecuted by enemies ? let him sing the latter end of it : and we may any of us, in singing of it, meditate upon both the calamities and comforts of good people in this world.

1 **B**lessed is he that wisely doth
 the poor man's case consider ;

For

- For when the time of trouble is,
the Lord will him deliver.
- 2 God will him keep; yea, save alive,
on earth he blest shall live;
And to his enemies desire
thou wilt him not up give.
- 3 God will give strength when he on bed
of languishing doth mourn:
And in his sickness sore, O Lord,
thou all his bed wilt turn.
- 4 I said; O Lord, do thou extend
thy mercy unto me;
O do thou heal my soul; for why,
I have offended thee.
- 5 Those that to me are enemies,
of me do evil say;
When shall he die, that so his name
may perish quite away?
- 6 To see me if he comes, he speaks
vain words: but then his heart
Heaps mischief to it, which he tells
when forth he doth depart.
- 7 My haters jointly whispering,
'gainst me my hurt devise.
- 8 Mischief, they say, cleaves fast to him:
he ly'th, and shall not rise.
- 9 Yea, ev'n mine own familiar friend,
on whom I did rely.
Who ate my bread, ev'n he his heel
against me lifted high.

10 But, Lord, be merciful to me,
and up again me raise,
That I may justly them requite,
according to their ways.

11 By this I know that certainly
I favour'd am by thee,
Because my hateful enemy
triumphs not over me.

12 But as for me, thou me uphold'st,
in mine integrity,
And me before thy countenance
thou sett'st continually.

13 The Lord, the God of Israel,
be blest for ever then,
From age to age eternally.
Amen, yea, and amen.

P S A L M XLII.

To the chief musician, Maschil, for the sons of Korah.

If the book of psalms be, as some have stiled it, a mirror or looking-glass of pious and devout affections, this psalm in particular deserves as much as any one psalm, to be so intitled, and is as proper as any other to kindle and excite such in us; gracious desires are here strong and fervent; gracious hopes and fears, joys and sorrows, are here struggling, but the pleasing passion comes off a conqueror; or we may take it for a conflict between sense and faith; sense objecting, and faith answering. (1.) Faith begins with holy desires towards God, and communion with him, vers. 1, 2. (2.) Sense complains of the darkness and cloudiness of the present condition, aggravated by the remembrance of the former enjoyments, vers. 3, 4. (3.) Faith silenceth the

the complaint with the assurance of a good issue at last, vers. 5. (4.) Sense renews its complaints of the present dark and melancholy state, vers. 6, 7. (5.) Faith holds up the heart notwithstanding, with hope that the day will dawn, vers. 8. (6.) Sense repeats its lamentations, vers. 9, 10. and sighs out the same remonstrance it had before made of its grievances. (7.) Faith gets the last word, vers. 11. for the silencing of the complaints of sense; and though it be almost the same with that, vers. 5. yet now it prevails and carries the day. The title doth not tell us who was the penman of the psalm, but most probably it was David; and we may conjecture it was penned by him at a time when either by Saul's persecution, or Absalom's rebellion, he was driven from the sanctuary, and cut off from the privilege of waiting upon God in public ordinances. The strain of it is much the same with Psalm lxiii. and therefore we may presume it was penned by the same hand, and upon the same, or a like occasion. In singing it, if we be either in outward affliction, or inward distress, we may accommodate to ourselves the melancholy expressions we find here; if not, we must, in singing them, sympathize with those, whose case they speak too plainly, and thank God it is not our own case; but those passages in it, which express and excite holy desires towards God, and dependence on him, we must earnestly endeavour to bring our minds up to.

1 **L**IKE as the hart for water brooks
in thirst doth pant and bray,

So pants my longing soul, O God,
that come to thee I may.

2 My soul for God, the living God,
doth thirst: when shall I near

Unto thy countenance approach,
and in God's sight appear?

3 My

3 My tears have unto me been meat
both in the night and day,
While unto me continually,
Where is thy God? they say.

4 My soul is poured out in me,
when this I think upon;
Because that with the multitude
I heretofore had gone;

With them into God's house I went,
with voice of joy and praise,
Yea, with the multitude that kept
the solemn holy days.

5 O why art thou cast down my soul?
why in me so dismaid?
Trust God, for I shall praise him yet,
his count'nance is mine aid.

6 My God, my soul's cast down in me:
thee therefore mind I will
From Jordan's land, the Hermonites,
and ev'n from Mizar hill.

7 At the noise of thy water spouts,
deep unto deep doth call:
Thy breaking waves pass over me,
yea, and thy billows all.

8 His loving-kindness yet the Lord
command will in the day,
His song's with me by night: to God,
by whom I live, I'll pray.

9 And I will say to God my rock,
Why me forgett'st thou so?

Why, for my foes oppression,
thus mourning do I go?

10 'Tis as a sword within my bones,
when my foes me upbraid:
Ev'n when by them, Where is thy God?
'tis daily to me said.

11 O why art thou cast down my soul?
why thus with grief oppress,
Art thou disquieted in me?
in God still hope and rest:

For yet I know I shall him praise,
who graciously to me
The health is of my countenance,
yea, mine own God is he.

P S A L M XLIII.

This psalm, it is likely, was penned upon the same occasion with the former, and having no title, may be looked upon as an appendix to it; the malady presently returning, he had immediate recourse to the same remedy, because he had entered it in his book with a *probatum est* upon it. The second verse of this psalm is almost the very same with the ninth verse of the foregoing psalm, as the fifth of this is exactly the same with the eleventh of that. Christ himself, who had the Spirit without measure, when there was occasion, prayed a second and a third time, 'saying the same words,' Matth. xxvi. 44. In this psalm, (1.) he appeals to God concerning the injuries that were done him by his enemies, vers. 1, 2. (2.) He prays to God to restore to him the free enjoyment of public ordinances again, and promiseth to make a good improvement of them, vers. 3, 4. (3.) He endeavours to still the tumult of his own spirit,

rit, with a lively hope and confidence in God, ver.
5. which if we labour after in singing this psalm,
we sing with grace in our hearts.

- 1 **J**udge me, O God, and plead my cause
against th' ungodly nation;
From the unjust and crafty man
O be thou my salvation.
- 2 For thou the God art of my strength;
why thrusts thou me thee fro' ?
For th' enemies oppression,
why do I mourning go?
- 3 O send thy light forth and thy truth;
let them be guides to me,
And bring me to thine holy hill,
ev'n where thy dwellings be.
- 4 Then will I to God's altar go,
to God my chiefest joy:
Yea, God, my God, thy name to praise
my harp I will employ.
- 5 Why art thou then cast down my soul?
what should discourage thee?
And why with vexing thoughts art thou
disquieted in me?
Still trust in God, for him to praise
good cause I yet shall have,
He of my count'nance is the health,
my God that doth me save.

P S A L M XLIV.

To the chief musician for the sons of Korah, Maschil.
We are not told either who was the penman of this
psalm, or when, and upon what occasion, it was
penned

penned; upon a melancholy occasion we are sure, not so much to the penman himself, then we could have found occasions enough for it in the history of David and his afflictions, but to the church of God in general; and therefore if we suppose it penned by David, yet we must attribute it purely to the Spirit of prophecy, and must conclude that that Spirit (whatever he had) had in view the captivity of Babylon, or the sufferings of the Jewish church under Antiochus; or rather, the afflicted state of the Christian church, in its early days, to which, vers. 22. is applied by the apostle, Rom. viii. 36. and indeed in all its days on earth, for it is its determined lot, that it must enter into the kingdom of heaven through many tribulations. And if we have any gospel-psalms pointing at the privileges and comforts of Christians, why should we not have one pointing at their trials and exercises? It is a psalm calculated for a day of fasting and humiliation, upon occasion of some public calamity, either pressing or threatening. In it the church is taught, (1.) To own with thankfulness, to the glory of God, the great things God had done for their fathers, vers. 1,—8. (2.) To exhibit a memorial of their present calamitous state, vers. 9,—16. (3.) To file a protestation of their integrity and adherence to God notwithstanding, vers. 17,—22. (4.) To lodge a petition at the throne of grace for succour and relief, vers. 22,—26. In singing this psalm, we ought to give God the praise of what he has formerly done for his people, to represent our own grievances, or sympathize with those parts of the church that are in distress, to engage ourselves, whatever happens, to cleave to God and duty, and then cheerfully to wait the event.

O God, we with our ears have heard,
our fathers have us told

What works thou in their days hadst done
ev'n in the days of old.

2 Thy hand did drive the heathen out,
and plant them in their place ;

Thou didst afflict the nations,
but them thou didst increase.

3 For neither got their sword the land,
nor did their arm them save :

But thy right hand, arm, countenance :
for thou them favour gave.

4 Thou art my King ; for Jacob, Lord,
deliv'rances commantl.

5 Through thee we shall push down our foes
that do against us stand ;

We thro' thy name shall tread down those
that ris'n against us have.

6 For in my bow I shall not trust,
nor shall my sword me save.

7 But from our foes thou hast us sav'd,
our haters put to shame.

8 In God we all the day do boast :
and ever praise thy name.

9 But now we are cast off by thee,
and us thou putt'st to shame ;

And when our armies do go forth,
thou go'st not with the same.

10 Thou mak'st us from the enemy,
faint-hearted to turn back :

And they who hate us, for themselves
our spoils away do take.

- 11 Like sheep for meat thou gavest us :
'mong heathen cast we be.
- 12 Thou didst for nought thy people sell,
their price enrich'd not thee.
- 13 Thou mak'st us a reproach to be
unto our neighbours near,
Derision and a scorn to them
that round about us are.
- 14 A by-word also thou dost us
among the heathen make :
The people in contempt and spite,
at us their heads do shake.
- 15 Before me my confusion
continually abides,
And of my bashful countenance
the shame me ever hides :
- 16 For voice of him that doth reproach,
and speaketh blasphemy ;
By reason of th' avenging foe,
and cruel enemy.
- 17 All this is come on us, yet we
have not forgotten thee,
Nor falsely in thy covenant
behav'd ourselves have we.
- 18 Back from thy way our heart not turn'd,
our steps no straying made :
- 19 Though us thou brak'st in dragons place,
and cover'd'st with death's shade.
- 20 If we God's name forgot, or stretcht
to a strange god our hands ;

21 Shall not God search this out? for he
heart's secrets understands.

22 Yea, for thy sake we're kill'd all day;
counted as slaughter-sheep.

23 Rise, Lord, cast us not ever off;
awake, why dost thou sleep?

24 O wherefore hidest thou thy face,
forgett'st our case distrest.

25 And our oppression? for our soul
is to the dust down prest;

Our belly also on the earth,
fast cleaving hold doth take.

26 Rise for our help, and us redeem,
ev'n for thy mercies sake.

P S A L M XLV.

To the chief musician upon Shoshannim, for the
sons of Korah, Maschil, A song of loves.

This psalm is an illustrious prophecy of Messiah the Prince; it is all over gospel, and points at him only as a Bridegroom espousing the church to himself, and as a King ruling in it, and ruling for it: and it is probable our Saviour has reference to this psalm, when he compares the kingdom of heaven more than once, to a nuptial solemnity, the solemnity of a royal nuptial, Matth. xxii. 2.—xxv. 1. We have no reason to think it has any reference to Solomon's marriage with Pharaoh's daughter; if I thought it had reference to any other than the mystical marriage between Christ and his church, I would rather apply it to some of David's marriages, because he was a man of war, such a one as the Bridegroom here is described to be, which Solomon was not: but I take it to be purely and only

ly meant of Jesus Christ; of him speaketh the prophet this, of him, and of no other man; and to him, vers. 6, 7. is applied in the New Testament, Heb. i. 8. nor can it be understood of any other. The preface speaks the excellency of the song, vers. 1. The psalm speaks, (1.) Of the royal Bridegroom, who is Christ. 1. The transcendent excellency of his person, vers. 2. 2. The glory of his victories, vers. 3, 4, 5. 3. The righteousness of his government, vers. 6, 7. 4. The splendor of his court, vers. 8, 9. (2.) Of the royal bride, which is the church. 1. Her consent gained, vers. 10, 11. 2. The nuptial solemnized, vers. 12.—15. (3.) The issue of this marriage, vers. 16, 17. In singing this psalm, our hearts must be filled with high thoughts of Christ, with an entire submission to, and satisfaction in his government, and earnest desire of the enlarging and perpetuating of his church in the world.

- 1 **M**Y heart brings forth a goodly thing
 my works that I indite
 Concern the King: my tongue's a pen
 of one that swift doth write.
- 2 Thou fairer art than sons of men:
 into thy lips is store
 Of grace infus'd: God therefore thee
 hath blest for evermore.
- 3 O thou who art the mighty One,
 thy sword gird on thy thigh:
 Ev'n with thy glory excellent,
 and with thy majesty.
- 4 For meekness, truth and righteousness
 in state ride prosp'rously:
 And thy right-hand shall thee instruct
 in things that fearful be.

- 5 Thine arrows sharply pierce the hearts
of th' en'mies of the King;
And under thy subjection
the people down do bring.
- 6 For ever and for ever is,
O God, thy throne of might:
The sceptre of thy kingdom is
a sceptre that is right.
- 7 Thou lovest right, and hatest ill:
for God, thy God most high,
Above thy fellows hath with th' oil
of joy anointed thee.
- 8 Of aloes, myrrh and cassia
a smell thy garments had;
Out of the iv'ry palaces,
whereby they made thee glad.
- 9 Among thy women honourable
kings daughters were at hand:
Upon thy right-hand did the queen
in gold of Ophir stand.
- 10 O daughter, hearken and regard,
and do thine ear incline;
Likewise forget thy father's house,
and people that are thine.
- 11 Then of the King desir'd shall be
thy beauty veh'mently;
Because he is thy Lord, do thou
him worship rev'rently.
- 12 The daughter there of Tyre shall be
with gifts and off'rings great,

Those of the people that are rich
thy favour shall intreat.

- 13 Behold, the daughter of the King
all glorious is within;
And with embroideries of gold
her garments wrought have been.
- 14 She shall be brought unto the King
in robes with needle wrought:
Her fellow-virgins following
shall unto thee be brought.
- 15 They shall be brought with gladness great
and mirth on ev'ry side,
Into the palace of the King,
and there they shall abide.
- 16 Instead of those thy fathers dear,
thy children thou may'st take,
And in all places of the earth
them noble princes make.
- 17 Thy name remembred I will make
through ages all to be:
The people therefore evermore
shall praises give to thee.

Another of the same.

- 1 **M**Y heart inditing is
good matter in a song:
I speak the things that I have made,
which to the King belong:
My tongue shall be as quick,
his honour to indite,

- As is the pen of any scribe
that useth fast to write.
- 2 Thou'rt fairest of all men,
grace in thy lips doth flow:
And therefore blessings evermore
on thee doth God bestow.
- 3 Thy sword gird on thy thigh,
thou that art most of might:
Appear in dreadful majesty,
and in thy glory bright.
- 4 For meekness, truth and right,
ride prosp'rously in state:
And thy right-hand shall teach to thee
things terrible and great.
- 5 Thy shafts shall pierce their hearts
that foes are to the King;
Whereby into subjection
the people thou shalt bring.
- 6 Thy royal seat, O Lord,
for ever shall remain:
The sceptre of thy kingdom doth
all righteousness maintain.
- 7 Thou lov'st right, and hat'st ill:
for God, thy God most high,
Above thy fellows hath with th' oil
of joy anointed thee.
- 8 Of myrrh and spices sweet
a smell thy garments had:
Out of the iv'ry palaces,
whereby they made thee glad.

- 9 And in thy glorious train
kings daughters waiting stand:
And thy fair queen, in Ophir gold,
doth stand at thy right hand.
- 10 O daughter take good heed,
incline, and give good ear:
Thou must forget thy kindred all,
and father's house most dear.
- 11 Thy beauty to the King
shall then delightful be:
And do thou humbly worship him,
because thy Lord is he.
- 12 The daughter then of Tyre
there with a gift shall be,
And all the wealthy of the land
shall make their suit to thee.
- 13 The daughter of the King
all glorious is within;
And with embroideries of gold
her garments wrought have been.
- 14 She cometh to the King
in robes with needle wrought;
The virgins that do follow her
shall unto thee be brought.
- 15 They shall be brought with joy,
and mirth on ev'ry side,
Into the palace of the King,
and there they shall abide.
- 16 And, in thy father's stead,
thy children thou may'st take,

And in all places of the earth
them noble princes make.

17 I will shew forth thy name
to generations all :

Therefore the people evermore
to thee give praises shall.

P S A L M XLVI.

To the chief musician for the sons of Korah, A
song upon Alamoth.

This psalm encourageth us to hope and trust in God, and his power and providence, and gracious presence with his church in the worst of times, and directs us to give him the glory of what he has done for us, and what he will do: probably it was penned upon occasion of David's victories over the neighbour nations, 2 Sam. viii. and the rest which God gave him from all his enemies round about. We are here taught, (1.) To take comfort in God, when things look very black and threatening, vers. 1.—5. (2.) To mention to his praise the great things he has wrought for his church against its enemies, vers. 6.—9. (3.) To assure ourselves, that God, who hath glorified his own name, will glorify it yet again, and to comfort ourselves with that, vers. 10, 11. We may, in singing it, apply it either to our spiritual enemies, and the encouragement we have to hope, that through Christ we shall be more than conquerors over them; or to the public enemies of Christ's kingdom in the world, and their threatening insults, endeavouring to preserve a holy security and serenity of mind, when they seem most formidable. It is said of Luther, that when he heard any discouraging news, he would say, "Come, let us sing the forty-sixth psalm."

- 1 **G**OD is our refuge, and our strength,
in straits a present aid.
- 2 Therefore, although the earth remove,
we will not be afraid,
Though hills amidst the sea be cast:
- 3 Though waters roring make,
And troubled be, yea, though the hills
by swelling seas do shake.
- 4 A river is, whose streams do glad
the city of our God:
The holy place wherein the Lord
most High hath his abode.
- 5 God in the midst of her doth dwell,
nothing shall her remove:
The Lord to her an helper will,
and that right early prove.
- 6 The heathen rag'd tumultuously,
the kingdoms moved were;
The Lord God uttered his voice,
the earth did melt with fear.
- 7 The Lord of hosts upon our side
doth constantly remain;
The God of Jacob's our refuge,
us safely to maintain.
- 8 Come, and behold what wondrous works
have by the Lord been wrought;
Come, see what desolations
he on the earth hath brought.
- 9 Unto the ends of all the earth
wars into peace he turns,

The bow he breaks, the spear he cuts,
in fire the chariot burns.

10 Be still, and know that I am God:
among the heathen I

Will be exalted, I on earth
will be exalted high.

11 Our God, who is the Lord of hosts,
is still upon our side;

The God of Jacob our refuge
for ever will abide.

P S A L M XLVII.

To the chief musician, A psalm for the sons of Korah.

The scope of this psalm is to stir us up to praise God, to stir up all people to do it; and, (1.) We are directed in what manner to do it; publicly, cheerfully, and intelligently, vers. 1, 6, 7. (2.) We are furnished with matter for praise. 1. God's majesty, vers. 2. 2. His sovereign and universal dominion, vers. 2, 7, 8, 9. 3. The great things he had done, and would do for his people, vers. 3, 4, 5. Many suppose, that this psalm was penned upon occasion of the bringing up of the ark to mount Sion, which vers. 5. seems to refer to; 'God is gone up with a shout:' but it looks further to the ascension of Christ into the heavenly Sion, after he had finished his undertaking on earth, and to the setting up of his kingdom in the world, to which the heathen should become willing subjects. In singing this psalm, we are to give honour to the exalted Redeemer, to rejoice in his exaltation, and to celebrate his praises, confessing that he is Lord, to the glory of God the Father.

1 **A**LL people, clap your hands to God,
with voice of triumph shout:

2 For

- 2 For dreadful is the Lord most High;
• great King the earth throughout.
- 3 The heathen people under us
he surely shall subdue,
And he shall make the nations
under our feet to bow.
- 4 The lot of our inheritance
chuse out for us shall he,
Of Jacob whom he loved well,
ev'n the excellency.
- 5 God is with shouts gone up, the Lord
with trumpets sounding high.
- 6 Sing praise to God, sing praise: sing praise,
praise to our King sing ye.
- 7 For God is King of all the earth,
with knowledge praise express.
- 8 God rules the nations: God sits on
his throne of holiness.
- 9 The princes of the people are
assembled willingly,
Ev'n of the God of Abraham
they who the people be ;
- For why, the shields that do defend
the earth, are only his:
They to the Lord belong ; yea, he
exalted greatly is.

P S A L M XLVIII.

A song and psalm for the sons of Korah.

This psalm, as the two former, is a triumphant song;
some think it was penned on occasion of Jehosha-
phat's

phat's victory, 2 Chron. xx.; others, of the rout given to Sennacherib, when his army laid siege to Jerusalem in Hezekiah's time; but, for ought I know, it might be penned by David, upon occasion of some eminent victory obtained in his time; yet not so calculated for that, but that it might serve any other the like occasion in after times, and be applicable also to the glories of the gospel-church, of which Jerusalem was a type, especially when it shall come to be a church triumphant, 'the heavenly Jerusalem,' Heb. xii. 22. 'the Jerusalem which is above,' Gal. iv. 26. Jerusalem is here praised, (1.) For its relation to God, vers. 1, 2. (2.) For God's care of it, vers. 3. (3.) For the terror it strikes upon its enemies, vers. 4.—7. (4.) For the pleasure it gives to its friends, who delight to think, 1. Of what God has done, doth, and will do, for it, vers. 8. 2. Of the gracious discoveries he makes of himself, in and for that holy city, vers. 9, 10. 3. Of the effectual provision which is made for its safety, vers. 11, 12, 13. (4.) Of the assurance we have of the perpetuity of God's covenant with the children of Zion, vers. 14. In singing this psalm, we must be affected with the privilege we have as members of the gospel church, and must express and excite our sincere goodwill to all its interests.

- 1 GREAT is the Lord, and greatly he
is to be praised still,
Within the city of our God,
upon his holy hill.
- 2 Mount Sion stands most beautiful,
the joy of all the land;
The city of the mighty King
on her north side doth stand.
- 3 The Lord within her palaces
is for a refuge known.

4 For

- 4 For lo, the kings that gather'd were
together by have gone.
- 5 But, when they did behold the same,
they wond'ring, would not stay;
But, being troubled at the sight,
they thence did haste away.
- 6 Great terror there took hold on them,
they were possess'd with fear,
Their grief came like a woman's pain
when she a child doth bear.
- 7 Thou Tarskish ships with east-wind break'st.
- 8 As we have heard it told,
So in the city of the Lord
our eyes did it behold:
In our God's city, which his hand
for ever stablish will.
- 9 We of thy loving-kindness thought,
Lord, in thy temple still.
- 10 O Lord, according to thy name,
thro' all the earth's thy praise;
And thy right hand, O Lord, is full
of righteousness always.
- 11 Because thy judgments are made known,
let Sion mount rejoice,
Of Judah let the daughters all
send forth a chearful voice.
- 12 Walk about Sion, and go round:
the high tow'rs thereof tell,
- 13 Consider ye her palaces,
and mark her bulwarks well;

That ye may tell posterity.

14 For this God doth abide

Our God for evermore; he will
ev'n unto death us guide.

P S A L M XLIX.

To the chief musician, A psalm for the sons of Korah.

This psalm is a sermon, and so is the next. In most of the psalms we have the penman praying or praising; in these we have him preaching; and it is our duty in singing psalms, to teach and admonish ourselves, and one another. The scope and design of this discourse, is to convince the men of this world of their sin and folly, in setting their hearts upon the things of this world, and so to persuade them to seek the things of a better world; as also to comfort the people of God, in reference to their own troubles, and the grief that ariseth from the prosperity of the wicked. (1.) In the preface, he proposeth to awaken worldly people out of their security, vers. 1, 2, 3.; and to comfort himself, and other godly people, in a day of distress, vers. 4, 5. (2.) In the rest of the psalm, [1.] He endeavours to convince sinners of their folly in doting upon the wealth of this world, by shewing them, 1. That they cannot with all their wealth save their friends from death, vers. 6.—9. 2. They cannot save themselves from death, vers. 10. 3. They cannot secure to themselves a happiness in this world, vers. 11, 12. Much less, 4. Can they secure to themselves a happiness in the other world, vers. 14. [2.] He endeavours to comfort himself, and other good people, 1. Against the fear of death, vers. 15. 2. Against the fear of the prospering power of wicked people, vers. 16.—20. In singing this psalm, let us receive these instructions, and be wise.

I HEAR

- 1 **H**EAR this, all people, and give ear,
all in the world that dwell:
- 2 Both low and high, both rich and poor.
- 3 My mouth shall wisdom tell;
My heart shall knowledge meditate.
- 4 I will incline mine ear
To parables; and on the harp
my sayings dark declare.
- 5 Amidst those days that evil be,
why should I, fearing, doubt?
When of my heels th' iniquity
shall compass me about.
- 6 Whoe'er they be that in their wealth
their confidence do pitch,
And boast themselves because they are
become exceeding rich:
- 7 Yet none of these his brother can
redeem by any way,
Nor can he unto God for him
sufficient ransom pay:
- 8 (Their soul's redemption precious is,
and it can never be)
- 9 That still he should for ever live,
and not corruption see.
- 10 For why, he seeth that wise men die,
and brutish fools also
Do perish, and their wealth when dead,
to others they let go.
- 11 Their inward thought is, that their house
and dwelling-places shall

Stand thro' all ages; they their lands
by their own names do call.

12 But yet in honour shall not man
abide continually:

But, passing hence, may be compar'd
unto the beasts that die.

13 Thus brutish folly plainly is
their wisdom and their way;

Yet their posterity approve
what they do fondly say.

14 Like sheep they in the grave are laid,
and death shall them devour;

And in the morning upright men
shall over them have pow'r:

Their beauty from their dwelling shall
consume within the grave.

15 But from hell's hand God will me free,
for he shall me receive.

16 Be thou not then afraid when one
enriched thou dost see,

Nor when the glory of his house
advanced is on high.

17 For he shall carry nothing hence,
when death his days doth end:

Nor shall his glory after him
into the grave descend.

18 Although he his own soul did bless,
whilst he on earth did live,

(And when thou to thyself dost well,
men will thee praises give)

- 19 He to his father's race shall go,
they never shall see light.
20 Man honour'd, wanting knowledge, is
like beasts that perish quite.

P S A L M L.

A psalm of Asaph.

This psalm, as the former, is a psalm of instruction, not of prayer or praise; it is a psalm of reproof and admonition, in singing of which, we are to teach and admonish one another. In the foregoing psalm, after a general demand of attention, God by his prophet deals, vers. 3. with the children of this world, to convince them of their sin and folly, in setting their hearts upon the wealth of this world; in this psalm, after a like preface, he deals with those that were in profession the church's children, to convince them of their sin and folly, in placing their religion in ritual services, while they neglected practical godliness; and this is as sure a way to ruin as the other. This psalm is intended,

1. As a reproof to the carnal Jews, both those that rested in the external performances of their religion, and were remiss in the more excellent duties of prayer and praise; and those that expounded the law to others, but lived wicked lives themselves.
2. As a prediction of the abolishing of the ceremonial law, and of the introducing of a spiritual way of worship, in and by the kingdom of the Messiah, John iv. 22, 24.
3. As a representation of the day of judgment, in which God will call men to an account concerning their observance of those things which they have thus been taught; men shall be judged 'according to what is written in the books;' and therefore Christ is fitly represented speaking as a judge, then when he speaks as a lawgiver. Here is, (1.) The glorious appearance of the Prince that gives

gives law and judgment, vers. 1.—6. (2.) Instruction given to his worshippers to turn their sacrifices into prayers, vers. 7.—15. (3.) A rebuke to those that pretend to worship God, but live in disobedience to his commands, vers. 16.—20.; their doom read, vers. 21, 22.; and warning given to all to look to their conversation, as well as to their devotions, vers. 23. And these instructions and admonitions we must take to ourselves, and give to one another in singing this psalm.

1 **T**HE mighty God, the Lord
hath spoken, and did call
The earth, from rising of the sun,
to where he hath his fall.

2 From out of Sion hill,
which of excellency
And beauty the perfection is,
God shined gloriously.

3 Our God shall surely come,
keep silence shall not he:
Before him fire shall waste, great storms
shall round about him be.

4 Unto the heavens clear
he from above shall call,
And to the earth likewise, that he
may judge his people all.

5 Together let my saints
unto me gather'd be:
Those that by sacrifice have made
a covenant with me.

6 And then the heavens shall
his righteousness declare:

Because

Because the Lord himself is he
by whom men judged are.

7 My people Isra'l hear,
speak will I from on high ;
Against thee I will testify :
God, ev'n thy God am I.

8 I, for thy sacrifice,
no blame will on thee lay,
Nor for burnt off'rings which to me
thou offer'dst ev'ry day.

9 I'll take no calf, nor goats,
from house or fold of thine.

10 For beasts of forests, cattle all
on thousand hills are mine.

11 The fowls on mountains high
are all to me well known:
Wild beasts, which in the fields do lie,
ev'n they are all mine own.

12 Then, if I hungry were,
I would not tell it thee :
Because the world, and fulness all
thereof, belongs to me.

13 Will I eat flesh of bulls?
or goats blood drink will I?

14 Thanks offer thou to God, and pay
thy vows to the most High.

15 And call upon me when
in trouble thou shalt be ;
I will deliver thee, and thou
my name shalt glorify.

16 But to the wicked man

God faith, My laws and truth
Shouldst thou declare? how dar'st thou take
my cov'nant in thy mouth?

17 Sith thou instruction hat'st,
which should thy ways direct
And sith my words behind thy back
thou cast'st, and dost reject.

18 When thou a thief didst see,
with him thou didst consent,
And with the vile adulterers
partaker on thou went.

19 Thou giv'st thy mouth to ill,
thy tongue deceit doth frame.

20 Thou sit'st and 'gainst thy brother speak'st,
thy mother's son dost shame.

21 Because I silence kept
while thou these things hast wrought,
That I was altogether like
thyself, hath been thy thought:

Yet I will thee reprove,
and set before thine eyes
In order ranked thy misdeeds,
and thine iniquities.

22 Now, ye that God forget,
this carefully consider,
Lest I in pieces tear you all,
and none can you deliver.

23 Whoso doth offer praise,
me glorifies: and I

Will shew him God's salvation,
that orders right his way.

Another of the same.

- 1 **T**HE mighty God, the Lord, hath spoke,
and call'd the earth upon,
Ev'n from the rising of the sun,
unto his going down.
- 2 From out of Sion his own hill,
where the perfection high,
Of beauty is, from thence the Lord
hath shined gloriously.
- 3 Our God shall come, and shall no more
be silent, but speak out :
Before him fire shall waste, great storms
shall compass him about.
- 4 He to the heavens from above,
and to the earth below
Shall call, that he his judgments may
before his people show.
- 5 Let all my saints together be
unto me gathered ;
Those that by sacrifice with me
a covenant have made.
- 6 And then the heavens shall declare
his righteousness abroad :
Because the Lord himself doth come,
none else is judge but God.
- 7 Hear, O my people, and I'll speak ;
O Israel by name,

Against thee I will testify :
God, ev'n thy God I am.

8 I for thy sacrifices few
reprove thee never will,
Nor for burnt-off'rings to have been
before me off' red still.

9 I'll take no bullock nor he-goats
from house nor folds of thine.

10 For beasts of forests, cattle all
on thousand hills are mine.

11 The fowls are all to me well known
that mountains high do yield :
And I do challenge as mine own
the wild beasts of the field.

12 If I were hungry, I would not
to thee for need complain ;
For earth, and all its fulness, doth
to me of right pertain.

13 That I to eat the flesh of bulls,
take pleasure, dost thou think ?
Or that I need to quench my thirst,
the blood of goats to drink ?

14 Nay, rather unto me, thy God,
thanksgiving offer thou ;
To the most High perform thy word,
and fully pay thy vow.

15 And in the day of trouble great
see that thou call on me ;
I will deliver thee, and thou
my name shalt glorify.

- 16 But God unto the wicked faith,
Why shouldst thou mention make
Of my commands? how dar'st thou in
thy mouth my cov'nant take?
- 17 Sith it is so, that thou dost hate
all good instruction,
And sith thou cast'st behind thy back,
and flight'st my words each one.
- 18 When thou a thief didst see, then straight
thou join'dst with him in sin,
And with the vile adulterers
thou hast partaker been.
- 19 Thy mouth to evil thou dost give,
thy tongue deceit doth frame.
- 20 Thou sit'st and 'gainst thy brother speak'st
thy mother's son to shame.
- 21 These things thou wickedly hast done,
and I have silent been:
Thou thought'st that I was like thyself,
and did approve thy sin:
But I will sharply thee reprove,
and I will order right
Thy sins and thy transgressions
in presence of thy sight.
- 22 Consider this, and be afraid,
ye that forget the Lord,
Lest I in pieces tear you all,
when none can help afford.
- 23 Who off'reth praise, me glorifies:
I will shew God's salvation

To him that ordereth aright
his life and conversation.

P S A L M LI.

To the chief musician, A psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

Though David penned this psalm upon a very particular occasion, yet it is of as general use as any of David's psalms: it is the most eminent of the penitential psalms, and most expressing of the cares and desires of a repenting sinner. It is pity indeed, that in our devout addresses to God, we should have any thing else to do but to praise God, for that is the work of heaven; but we make other work for ourselves, by our own sins and follies; we must come to the throne of grace in the posture of penitents, to confess our sins, and sue for the grace of God; and if therein we would take with us words, we can no where find any more apposite than in this psalm, which is the record of David's repentance for his sin, in the matter of Uriah, which was the greatest blemish upon his character; all the rest of his faults were nothing to this; it is said of him, 1 Kings xv. 5. that 'he turned not aside from the commandment of the Lord all the days of his life, save only in the matter of Uriah the Hittite.' In this psalm, (1.) He confesseth his sin, vers. 3.—6. (2.) He prays earnestly for the pardon of his sin, vers. 1, 2, 7, 8. (3.) For peace of conscience, vers. 8. 12. (4.) For grace to go and sin no more, vers. 10. 11, 14. (5.) For liberty of access to God, vers. 15. (6.) He promiseth to do what he could for the good of the souls of others, vers. 13.; and for the glory of God, vers. 16. 17, 19. And lastly, concludes with a prayer for Sion and Jerusalem, vers. 18. Those whose consciences charge them with any gross sin, should, with a believing

lieving regard to Jesus Christ, the Mediator, again and again pray over this psalm; nay, though we have not been guilty of adultery and murder, or any the like enormous crime, yet in singing it, and praying it over, we may very sensibly apply it all to ourselves, which if we do with suitable affections, we shall through Christ find mercy to pardon, and grace for seasonable help.

- 1 **A**fter thy loving-kindness, Lord,
have mercy upon me:
For thy compassions great, blot out
all mine iniquity.
- 2 Me cleanse from sin, and thoroughly wash
from mine iniquity.
- 3 For my transgressions I confess:
my sin I ever see.
- 4 'Gainst thee, thee only have I sinn'd,
in thy sight done this ill:
That when thou speak'st thou may'st be just,
and clear in judging still.
- 5 Behold, I in iniquity
was form'd the womb within:
My mother also me conceiv'd
in guiltiness and sin.
- 6 Behold, thou in the inward parts
with truth delighted art:
And wisdom thou shalt make me know
within the hidden part.
- 7 Do thou with hyssop sprinkle me,
I shall be cleansed so:
Yea, wash thou me, and then I shall
be whiter than the snow.

8 Of gladness and of joyfulness
make me to hear the voice:

That so these very bones, which thou
hast broken, may rejoice.

9 All mine iniquities blot out;
thy face hide from my sin.

10 Create a clean heart, Lord, renew
a right sp'rit me within.

11 Cast me not from thy sight; nor take
thy holy Sp'rit away.

12 Restore me thy salvation's joy;
with thy free Sp'rit me stay.

13 Then will I teach thy ways unto
those that transgressors be,
And those that sinners are, shall then
be turned unto thee.

14 O God, of my salvation God,
me from blood-guiltiness
Set free: then shall my tongue aloud
sing of thy righteousness.

15 My closed lips, O Lord, by thee
let them be opened;
Then shall thy praises by my mouth
abroad be published.

16 For thou desir'st not sacrifice,
else would I give it thee:
Nor wilt thou with burnt offering
at all delighted be.

17 A broken spirit is to God
a pleasing sacrifice:

A broken and a contrite heart
Lord, thou wilt not despise.

18 Shew kindness, and do good, O Lord,
to Sion, thine own hill:

The walls of thy Jerusalem
build up, of thy good-will.

19 Then righteous off'rings shall thee please
and off'rings burnt, which they,
With whole burnt-off'rings, and with calves
shall on thine altar lay.

P S A L M LII.

To the chief musician, Maschil, *A psalm* of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

David, no doubt, was in very great grief, when he said to Abiathar, 1 Sam. xxii. 22. 'I have occasioned the death of all the persons of thy father's house,' which were put to death upon Doeg's malicious information: to give some vent to that grief, and to gain some relief to his mind under it, he penned this psalm, wherein, as a prophet, and therefore with as good an authority as if he had been now a prince upon the throne, (1.) He arraigns Doeg for what he had done, vers. 1. (2.) He accuseth him, convicts him, and aggravates his crimes, vers. 2. 3. 4. (3.) He passeth sentence upon him, vers. 5. (4.) He foretels the triumphs of the righteous in the execution of the sentence, vers. 6. 7. (5.) He comforts himself in the mercy of God, and the assurance he had that he should yet praise him, vers. 8. 9. In the singing this psalm, we should conceive a detestation of the sin of lying, foresee the ruin of those that persist in it, and please ourselves with

with the assurance of the preservation of God's church and people, in spite of all the malicious designs of the children of Satan, that father of lyes.

1 **W**HY dost thou boast, O mighty man,
of mischief and of ill?

The goodness of Almighty God
endureth ever still.

2 Thy tongue mischievous calumnies
deviseth subtilly:

Like to a razor, sharp to cut,
working deceitfully.

3 Ill more than good, and more than truth
thou lovest to speak wrong.

4 Thou lovest all devouring words,
O thou deceitful tongue.

5 So God shall thee destroy for ay,
remove thee, pluck thee out

Quite from thy house, out of the land
of life he shall thee root.

6 The righteous shall it see, and fear,
and laugh at him they shall.

7 Lo, this the man is that did not
make God his strength at all:

But he in his abundant wealth

his confidence did place,

And he took strength unto himself
from his own wickedness.

8 But I am in the house of God
like to an olive green:

My confidence for ever hath
upon God's mercy been.

9 And I for ever will thee praise,
because thou hast done this:
I on thy name will wait for good
before thy saints it is.

P S A L M LIII.

To the chief musician upon Mahalath, Maschil,
A psalm of David.

God speaketh once, yea twice, and it were well if man would even then perceive it; God, in this psalm, speaketh twice, for this is the same almost *verbatim* with the fourteenth psalm. The scope of it is to convince us of our sins, to set us a blushing, and to set us a trembling because of them; and this is what we are so hardly brought to, that there is need of line upon line to this purpose. The word, as a convincing word, is compared to a hammer, the strokes whereof must be frequently repeated. God, by the psalmist here, (1.) Shews us how bad we are, vers. 1. (2.) Proves it upon us by his own certain knowledge, vers. 2. 3. (3.) He speaks terror to persecutors, the worst of sinners, vers. 4. 5. (4.) He speaks encouragement to God's persecuted people, vers. 6. Some little variation there is between psalm xiv. and this, but none considerable, only between vers. 5. 6. there, and vers. 5. here, where some expressions there used, are here left out, concerning the shame which the wicked put upon God's people, and instead of that, is here foretold the shame which God would put upon the wicked; which alteration, with some others, he made, by divine direction, when he delivered it the second time to the chief musician. In singing it, we ought to lament the corruption of the human nature, and the wretched degeneracy of the world we live in, yet rejoicing, in hope of the great salvation.

P S A L M LIII.

- 1 **T**HAT there is not a God, the fool
doth in his heart conclude :
They are corrupt, their works are vile ;
not one of them doth good.
- 2 The Lord upon the sons of men
from heav'n did cast his eyes,
To see if any one there was
that sought God, and was wise.
- 3 They altogether filthy are,
they all are backward gone ;
And there is none that doeth good,
no not so much as one.
- 4 These workers of iniquity,
do they not know at all,
That they my people eat as bread,
and on God do not call.
- 5 Ev'n there they were afraid, and stood
with trembling all dismay'd,
Whereas there was no cause at all
why they should be afraid :
For God his bones that thee besieg'd
hath scatter'd all abroad,
Thou hast confounded them, for they
despised are of God.
- 6 Let Isra'l's help from Zion come :
when back the Lord shall bring
His captives, Jacob shall rejoice,
and Israel shall sing.

To the chief musician on Neginoth, Maschil, *A psalm* of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?

The key of this psalm hangs at the door, for the title tells us upon what occasion it was penned, when the inhabitants of Ziph, men of Judah, (types of Judas the traitor), betrayed David to Saul, by informing him where he was, and putting him in a way how to seize him. This they did twice, 1 Sam. xxiii. 19.—xxvi. 1. and it is upon record to their everlasting infamy. The psalm is sweet; the former part of it, perhaps, was meditated when he was in his distress, and when the danger was over was put into writing, and the two last verses added, which speak his thankfulness for the deliverance; which yet might be written in faith, even then when he was in the midst of his fright. Here, (1.) He complains to God of the malice of his enemies, and prays for help against them, vers. 1. 2. 3. (2.) He comforts himself with an assurance of the divine favour and protection, and that in due time his enemies should be confounded, and he delivered, vers. 4.—7. What time we are in distress, we may comfortably sing this psalm.

- 1 **S**AVE me, O God, by thy great name,
and judge me by thy strength.
- 2 My prayer hear, O God; give ear
unto my words at length.
- 3 For they that strangers are to me,
do up against me rise;
Oppressors seek my soul, and God
set not before their eyes.
- 4 The Lord my God my helper is,
lo, therefore I am bold:

He taketh part with ev'ry one
that doth my soul uphold.

5 Unto mine enemies he shall
mischief and ill repay ;

O for thy truth's sake cut them off,
and sweep them clean away.

6 I will a sacrifice to thee
give with free willingness ;

Thy name, O Lord, because 'tis good,
with praise I will confess.

7 For he hath me delivered
from all adversities ;

And his desire mine eye hath seen
upon mine enemies.

P S A L M LV.

To the chief musician on Neginoth, Maschil, A
Psalm of David.

It is the conjecture of many expositors, that David penned this psalm upon occasion of Absalom's rebellion, and that the particular enemy he here speaks of, that dealt treacherously with him, was Ahitophel ; and some will therefore make David's troubles here typical of Christ's sufferings, and Ahitophel's treachery a figure of Judas's, because they both hanged themselves : but there is nothing in it that is particularly applied to Christ in the New Testament. David was in great distress when he penned this psalm. (1.) He prays, that God would manifest his favour to him, and pleads his own sorrow and fear, vers. 1.—8. (2.) He prays, that God would manifest his displeasure against his enemies, and plead their great wickedness and treachery, vers. 9.—15. ; and again, vers. 20. 21.

(3.) He

(3.) He assures himself, that God would in due time appear for him against his enemies, comforts himself with the hopes of it, and encourageth others to trust in God, vers. 16.—19; and again, vers. 22. 23. In singing this psalm, we may, if there be occasion, apply it to our own troubles; if not, we may sympathize with those to whose case it comes nearer, foreseeing that there will be at last indignation and wrath to the persecutors, salvation and joy to the persecuted.

- 1 **L**ORD, hear my pray'r: hide not thyself
from my intreating voice,
- 2 Attend and hear me: in my plaint
I mourn, and make a noise,
- 3 Because of th' en'my's voice, and for
lewd mens oppression great:
On me they cast iniquity,
and they in wrath me hate.
- 4 Sore pain'd within me is my heart:
death's terrors on me fall.
- 5 On me comes trembling, fear, and dread,
o'erwhelmed me withal.
- 6 O that I like a dove had wings!
said I, then would I flee
Far hence, that I might find a place
where I in rest might be.
- 7 Lo then far off I wander would,
and in the desert stay.
- 8 From windy storm and tempest I
would haste to 'scape away.
- 9 O Lord, on them destruction bring,
and do their tongues divide:

- For in the city violence
and strife I have espy'd.
- 10 They day and night upon the walls
do go about it round :
- There mischief is, and sorrow there
in midst of it is found.
- 11 Abundant wickedness there is
within her inward part :
- And from her streets deceitfulness
and guile do not depart.
- 12 He was no foe that me reproach'd,
then that endure I could ;
- Nor hater that did 'gainst me boast,
from him me hide I would :
- 13 But thou, man, who mine equal, guide,
and mine acquaintance wast.
- 14 We join'd sweet counsels, to God's house
in company we past.
- 15 Let death upon them seize, and down
let them go quick to hell :
- For wickedness doth much abound
among them where they dwell.
- 16 I'll call on God ; God will me save.
- 17 I'll pray, and make a noise
At ev'ning, morning, and at noon ;
and he shall hear my voice.
- 18 He hath my soul delivered,
that it in peace might be,
From battle that against me was :
for many were with me.

- 19 The Lord shall hear and them afflict,
 of old who hath abode :
 Because they never changes have,
 therefore they fear not God.
- 20 'Gainst those that were at peace with him
 he hath put forth his hand :
 The covenant that he had made,
 by breaking he profan'd.
- 21 More smooth than butter were his words
 while in his heart was war :
 His speeches were more soft than oil,
 and yet drawn swords they are.
- 22 Cast thou thy burden on the Lord,
 and he shall thee sustain :
 Yea, he shall cause the righteous man
 unmoved to remain.
- 23 But thou, O Lord my God, those men
 in justice shalt o'erthrow,
 And in destruction's dungeon dark
 at last shalt lay them low :
 The bloody and deceitful men
 shall not live half their days,
 But upon thee with confidence
 I will depend always.

P S A L M LVI.

To the chief musician upon Jonath-elem-rechokim,
 Michtam of David, when the Philistines took
 him in Gath.

It seems by this and many other psalms, that even in
 times of the greatest trouble and distress, David

never hung his harp upon the willow-trees, never unstrung it, or laid it by; but when his dangers and fears were greatest, yet still he was in tune for singing God's praises. He was in imminent peril when he penned this psalm, at least when he meditated it; yet even then his meditation of God was sweet. (1.) He complains of the malice of his enemies, and begs mercy for himself, and justice against them, vers. 1, 2, 5, 6, 7. (2.) He confides in God, being assured that he took his part, comforting himself with this, that therefore he was safe, and should be victorious, and that while he lived he should praise God, vers. 3, 4, 8.—12. How pleasantly may a good Christian, in singing this psalm, rejoice in God, and praise him for what he will do, as well as what he hath done!

- 1 **S**HEW mercy, Lord, to me, for man
would swallow me outright:
He me oppresseth, while he doth
against me daily fight.
- 2 They daily would me swallow up,
that hate me spitefully:
For they be many that do fight
against me, O most High.
- 3 When I'm afraid, I'll trust in thee.
- 4 In God I'll praise his word:
I will not fear what flesh can do,
my trust is in the Lord.
- 5 Each day they wrest my words: their thoughts
'gainst me are all for ill.
- 6 They meet, they lurk, they mark my steps,
waiting my soul to kill.
- 7 But shall they by iniquity
escape thy judgment so?

O God

O God, with indignation, down
do thou the people throw.

8 My wand'rings all what they have been
thou know'st, their number took,
Into thy bottle put my tears:
are they not in thy book.

9 My foes shall, when I cry, turn back:
I know't, God is for me.

10 In God his word I'll praise: his word
in God shall praised be.

11 In God I trust: I will not fear
what man can do to me.

12 Thy vows upon me are, O God:
I'll render praise to thee.

13 Wilt thou not, who from death me sav'd,
my feet from falls keep free,
To walk before God in the light
of those that living be?

P S A L M LVII.

To the chief musician, Al-taschith, Michram of
David, when he fled from Saul in the cave.

This Psalm is very like that which goes next before
it, it was penned upon a like occasion, when David
was both in danger of trouble, and in temptation
to sin; it begins as that did, 'Be merciful to me:'
the method also is the same; (1.) He begins with
prayer and complaint: yet not without some assu-
rance of speeding in his request, vers. 1.—6. (2.)
He concludes with joy and praise, vers. 7.—11. So
that from hence we may take direction and encou-
ragement, both in our supplications, and in our
thanksgivings, and may offer both to God in sing-
ing this psalm.

- 1 **B**E merciful to me, O God,
thy mercy unto me
Do thou extend, because my soul
doth put her trust in thee :
Yea, in the shadow of thy wings
my refuge I will place,
Until these sad calamities
do wholly over pass.
- 2 My cry I will cause to ascend
unto the Lord most High :
To God, who doth all things for me
perform most perfectly.
- 3 From heav'n he shall send down, and me
from his reproach defend
That would devour me : God his truth
and mercy forth shall send.
- 4 My soul among fierce lions is,
I fire-brands live among ;
Mens sons, whose teeth are spears and darts,
a sharp sword is their tongue.
- 5 Be thou exalted very high
above the heav'ns, O God :
Let thou thy glory be advanc'd
o'er all the earth abroad.
- 6 My soul's bow'd down, for they a net
have laid my steps to snare :
Into the pit, which they have digg'd
for me, they fallen are.
- 7 My heart is fixt, my heart is fixt,
O God: I'll sing, and praise.

- 8 My glory wake, wake psalt'ry, harp:
myself I'll early raise.
- 9 I'll praise thee 'mong the people, Lord,
'mong nations sing will I.
- 10 For great to heav'n thy mercy is,
thy truth is to the sky.
- 11 O Lord, exalted be thy name
above the heav'ns to stand:
Do thou thy glory far advance
above both sea and land.

P S A L M LVIII.

To the chief musician, Al-taschith, Michtam of David.

It is the probable conjecture of some (Amyraldus particularly) that before Saul began to prosecute David by force of arms, and raised the militia to seize him, he formed a process against him by course of law, upon which he was condemned unheard, and attainted as a traitor by the great council, or supreme court of judicature, and then proclaimed an outlaw, *qui caput gerit lupinum*, whom any man might kill, and no man might protect: and upon occasion of passing this bill of attainder, which the elders did to curry favour with Saul, David penned this psalm; wherein, (1.) He describes their sin, and aggravates that, vers. 1.—5. (2.) He imprecates and foretels their ruin, and the judgments which the righteous God would bring upon them for their injustice, vers. 6.—9. Which would redound, 1. To the comfort of the saints, vers. 10. 2. To the glory of God, vers. 11. Sin appears here both exceeding sinful and exceeding dangerous, and God a just avenger of wrong, with which we should be affected in singing this psalm.

- 1 **D**O ye, O congregation,
indeed speak righteousness?
O ye that are the sons of men,
judge ye with uprightness?
- 2 Yea, ev'n within your very hearts
ye wickedness have done,
And ye the violence of your hands
do weigh the earth upon.
- 3 The wicked men estranged are
ev'n from the very womb:
They, speaking lies, do stray as soon
as to the world they come.
- 4 Unto a serpent's poison like
their poison doth appear;
Yea, they are like the adder deaf,
that closely stops her ear:
- 5 That so she may not hear the voice
of one that charm her would,
No, not though he most cunning were,
and charm most wisely could.
- 6 Their teeth, O God, within their mouth
break thou in pieces small:
The great teeth break thou out, O Lord,
of these young lions all.
- 7 Let them like waters melt away,
which downward still do flow:
In pieces cut his arrows all,
when he shall bend his bow.
- 8 Like to a snail that melts away,
let each of them be gone:

Like woman's birth untimely, that
they never see the sun.

- 9 He shall them take away, before
your pots the thorns can find,
Both living, and in fury great
as with a stormy wind.
- 10 The right'ous, when he vengeance sees,
he shall be joyful then :
The right'ous one shall wash his feet
in blood of wicked men.
- 11 So men shall say, the right'ous man
reward shall never miss :
And verily upon the earth
a God to judge there is.

P S A L M LIX.

To the chief musician, Al-taschih, Michtam of
David: when Saul sent, and they watched the
house to kill him.

This psalm is of the same nature and scope with six
or seven foregoing psalms: they are all David's
complaints of the malice of his enemies, and of their
cursed and cruel designs against him: his prayers
and prophecies against them; and his comfort and
confidence in God as his God: the first is the lan-
guage of nature, and may be allowed; the second
of a prophetic spirit, looking forward to Christ,
and the enemies of his kingdom, and therefore not
to be drawn into a precedent; the third of grace,
and a most holy faith, which ought to be imitated
by every one of us. In this psalm, (1.) He prays
to God to defend and deliver him from his enemies,
representing them as very ill men, barbarous, mali-
cious, and atheistical, vers. 1.—7. (2.) He foresees
and

and foretels the destruction of his enemies, which he would give to God the glory of, vers. 8.—17. As far as it appears that any of the particular enemies of God's people fall under these characters, we may in singing this psalm read their doom, and foresee their ruin.

1 **M**Y God, deliver me from those
that are mine enemies :

And do thou me defend from those
that up against me rise.

2 Do thou deliver me from them
that work iniquity ;

And give me safety from the men
of bloody cruelty.

3 For lo, they for my soul lay wait ;
the mighty do combine

Against me, Lord, not for my fault,
nor any sin of mine.

4 They run, and without fault in me
themselves do ready make :

Awake to meet me with thy help,
and do thou notice take.

5 Awake therefore, Lord God of hosts,
thou God of Israel,

To visit heathen all : spare none
that wickedly rebel.

6 At ev'ning they go to and fro :

they make great noise and sound.

Like to a dog, and often walk
about the city round.

7 Behold, they belch out with their mouth,
and in their lips are swords ;

For

For they do say thus, Who is he
that now doth hear our words?

8 But thou, O Lord, shalt laugh at them,
and all the heathen mock.

9 While he's in pow'r, I'll wait on thee :
for God is my high rock.

10 He of my mercy that is God,
betimes shall me prevent :
Upon mine en'mies God shall let
me see mine heart's content.

11 Them slay not, lest my folk forget ;
but scatter them abroad
By thy strong pow'r; and bring them down
O thou our shield, and God.

12 For their mouth's sin, and for the words
that from their lips do fly,
Let them be taken in their pride,
because they curse and lye.

13 In wrath consume them, them consume,
that so they may not be :
And that in Jacob God doth rule,
to th' earth's end let them see.

14 At ev'ning let thou them return,
making great noise and sound
Like to a dog, and often walk
about the city round.

15 And let them wander up and down
in seeking food to eat ;
And let them grudge, when they shall not
be satisfy'd with meat.

- 16 But of thy pow'r I'll sing aloud;
 at morn thy mercy praise:
 For thou to me my refuge wast,
 and tow'r in troublous days.
- 17 O God, thou art my strength, I will
 sing praises unto thee:
 For God is my defence, a God
 of mercy unto me.

P S A L M LX.

To the chief musician, upon Shushan-eduth, Mich-tam of David, to teach, when he strove with Aram-naharaim, and with Aram-zobah, when Joab returned and smote of Edom in the valley of Salt, twelve thousand.

After many psalms which David penned in a day of distress, this comes, which was calculated for a day of triumph; it was penned after he was settled in the throne, upon occasion of an illustrious victory which God blessed his forces with over the Syrians and Edomites: it was when David was in the zenith of his prosperity, and the affairs of his kingdom seem to have been in a better posture than ever they were either before or after. See 2 Sam. viii. 3. 13. 1 Chron. xviii. 3. 12. David, in prosperity, was as devout as David in adversity. In this psalm, (1.) He reflects upon the ill state of the public interests for many years, in which God had been contending with them, vers. 1. 2. 3. (2.) He takes notice of the happy turn lately given to their affairs, vers. 4. (3.) He prays for the deliverance of God's Israel from their enemies, vers. 5. (4.) He triumphs in the hope of their victories over their enemies, and begs of God to carry them on and complete them, vers. 6.—12. In singing this psalm,

we may have an eye both to the acts of the church,
and to the state of our own souls, both which have
their struggles.

- 1 **O** Lord, thou hast rejected us,
and scatt'ed us abroad ;
Thou justly hast displeased been ;
return to us, O God.
- 2 The earth to tremble thou hast made ;
therein didst breaches make :
Do thou thereof the breaches heal,
because the land doth shake.
- 3 Unto thy people thou hard things
hast shew'd, and on them sent ;
And thou hast caused us to drink
wine of astonishment.
- 4 And yet a banner thou hast giv'n
to them who thee do fear ;
That it by them, because of truth,
displayed may appear.
- 5 That thy beloved people may
deliver'd be, from thrall,
Save with the pow'r of thy right hand,
and hear me when I call.
- 6 God in his holiness hath spoke,
herein I will take pleasure :
Shechem I will divide, and forth
will Succoth's valley measure.
- 7 Gilead I claim as mine by right,
Manasseh mine shall be,
Ephra'm is of mine head the strength,
Judah gives laws for me.

- 8 Moab's my washing pot, my shoe
I'll over Edom throw;
And over Palestina's land
I will in triumph go.
- 9 O who is he will bring me to
the city fortify'd?
O who is he that to the land
of Edom will me guide?
- 10 O God, which hadest us cast off,
this thing wilt thou not do?
Ev'n thou, O God, which didest not
forth with our armies go.
- 11 Help us from trouble : for the help
is vain which man supplies.
- 12 Thro' God we'll do great acts : he shall
tread down our enemies.

P S A L M LXI.

To the chief musician upon Neginoth, A psalm
of David.

David in this psalm, as in many others, begins with a sad heart, but concludes with an air of pleasantness ; begins with prayers and tears, but ends with songs of praise. Thus the soul, by being lifted up to God, returns to the enjoyment of itself. It should seem David was driven out and banished when he penned this psalm, whether by Saul or Absalom is uncertain : some think by Absalom, because he calls himself the king, vers. 6. but that refers to the King Messiah. David in this psalm resolves to persevere in his duty, encouraged thereto both by experience, and by his expectations. (1.) He will call upon God, because God had protected him, vers. 1, 2, 3.

(2.) He will call upon God, because God had provided well for him, vers. 4. 5. (3.) He will praise God, because he had an assurance of the continuance of God's favour to him, vers. 6. 7, 8. So that in singing this psalm, we may find that which is very expressive both of our faith and of our hope, of our prayers and of our praises: and some passages in this psalm are very peculiar.

- 1 **O** God, give ear unto my cry,
unto my pray'r attend.
- 2 From th' utmost corner of the land
my cry to thee I'll send,
What time my heart is overwhelm'd,
and in perplexity:
Do thou me lead unto the rock
that higher is than I.
- 3 For thou hast for my refuge been
a shelter by thy pow'r;
And for defence against my foes
thou hast been a strong tow'r.
- 4 Within thy tabernacle I
for ever will abide:
And under covert of thy wings
with confidence me hide.
- 5 For thou the vows that I did make,
O Lord, my God, didst hear:
Thou hast giv'n me the heritage
of those thy name that fear.
- 6 A life prolong'd for many days
thou to the king wilt give:
Like many generations be
the years which he shall live.

7 He in God's presence his abode
for evermore shall have ;

O do thou truth and mercy both
prepare, that may him save.

8 And so will I perpetually
sing praise unto thy name ;
That having made my vows, I may
each day perform the same.

P S A L M LXII.

To the chief musician, to Jeduthun, A psalm of David.

This psalm has nothing in it directly, either of prayer or praise; nor doth it appear upon what occasion it was penned, nor whether upon any particular occasion, whether mournful or joyful. But in it, (1.) David with a great deal of pleasure professeth his own confidence in God, and dependence upon him, and encourageth himself to continue waiting on him, vers. 1. 7. (2.) With a great deal of earnestness he excites and encourageth others to trust in God likewise, and not in any creature, vers. 8.—12. And in singing it, we should stir up ourselves to wait on God.

1 **M**Y soul with expectation
depends on God indeed :
My strength and my salvation doth
from him alone proceed.

2 He only my salvation is,
and my strong rock is he ;
He only is my sure defence :
much mov'd I shall not be.

3 How long will ye against a man
plot mischief? ye shall all

Be slain : ye as a tott'ring fence
shall be, and bowing wall.

4 They only plot to cast him down
from his excellency ;

They joy in lyes : with mouth they bless,
but they curse inwardly.

5 My soul, wait thou with patience
upon thy God alone :

On him dependeth all my hope
and expectation.

6 He only my salvation is,
and my strong rock is he :

He only is my sure defence ;
I shall not moved be.

7 In God my glory placed is,
and my salvation sure :

In God the rock is of my strength,
my refuge most secure.

8 Ye people place your confidence
in him continually ;

Before him pour ye out your heart :
God is our refuge high.

9 Surely mean men are vanity,
and great men are a lye ;

In balance laid, they wholly are
more light than vanity.

10 Trust ye not in oppression,
in robb'ry be not vain :

On wealth set not your hearts, when as
increased is your gain.

- 11 God hath it spoken once to me;
 yea, this I heard again,
 That power to Almighty God
 alone doth appertain.
- 12 Yea, mercy also unto thee
 belongs, O Lord, alone:
 For thou according to his work
 rewardest ev'ry one.

P S A L M LXIII.

A psalm of David, when he was in the wilderness of Judah.

This psalm has in it as much of warmth and lively devotion, as any of David's psalms in so little a compass. As the sweetest of Paul's epistles, were those that bore date out of a prison; so some of the sweetest of David's psalms, were those that were penned, as this was, in a wilderness. That which grieved him most in his banishment, was, the want of public ordinances; these he here longs to be restored to the enjoyment of; and the present want did but whet his appetite. Yet it is not the ordinances, but the God of the ordinances, that his heart is upon. And here we have, (1.) His desire towards God, vers. 1. 2. (2.) His esteem of God, vers. 3. 4. (3.) His satisfaction in God, vers. 5. (4.) His secret communion with God, vers. 6. (5.) His joyful dependence upon God, vers. 7. 8. (6.) His holy triumph in God over his enemies, and in the assurance of his own safety, vers. 9. 10, 11. A devout and pious soul has little need of direction how to sing this psalm, so naturally doth it speak its own genuine language; and an un sanctified soul, that is unacquainted and unaffected with divine things, is scarce capable of singing it with understanding.

- 1 **L**ORD, thee my God I'll early seek:
my soul doth thirst for thee;
My flesh longs in a dry parch'd land,
wherein no waters be :
- 2 That I thy power may behold,
and brightness of thy face,
As I have seen thee heretofore
within thy holy place.
- 3 Since better is thy love than life,
my lips thee praise shall give.
- 4 I in thy name will lift my hands,
and bless thee while I live.
- 5 Ev'n as with marrow, and with fat,
my soul shall filled be :
Then shall my mouth with joyful lips
sing praises unto thee.
- 6 When I do thee upon my bed
remember with delight,
And when on thee I meditate
in watches of the night.
In shadow of thy wings I'll joy,
for thou mine help hast been.
- 8 My soul thee follows hard ; and me
thy right hand doth sustain.
- 9 Who seek my soul to spill, shall sink
down to earth's lowest room.
- 10 They by the sword shall be cut off,
and foxes prey become.
- 11 Yet shall the king in God rejoice,
and each one glory shall

That swear by him ; but stopt shall be
the mouth of lyars all.

P S A L M LXIV.

To the chief musician, A psalm of David.

The whole psalm has reference to David's enemies, persecutors, and slanderers ; many such there were, and a great deal of trouble they gave him, almost all his days, so that we need not guess at any particular occasion of penning this psalm. (1.) He prays to God to preserve him from their malicious designs against him, vers. 1. 2. (2.) He gives a very ill character of them, as men marked for ruin by their own wickedness, vers. 3. — 6. (3.) By the spirit of prophecy he foretels their destruction, which would redound to the glory of God, and the encouragement of his people, vers. 7. — 10. In singing this psalm, we must observe the effect of the old enmity that is in the seed of the woman, against the seed of the serpent ; and assure ourselves, that the serpent's head will be broken at last, to the honour and joy of the holy seed.

1 **W**HEN I to thee my prayer make,
Lord, to my voice give ear ;
My life save from the enemy
of whom I stand in fear :

2 Me from their secret counsel hide
who do live wickedly ;
From insurrection of those men
that work iniquity :

3 Who do their tongues with malice whet,
and make them cut like swords ;
In whose bent bows are arrows set,
ev'n sharp and bitter words :

- 4 That they may at the perfect man
in secret aim their shot;
Yea, suddenly they dare at him
to shoot, and fear it not.
- 5 In ill encourage they themselves,
and their snares close do lay:
Together conference they have,
Who shall them see? they say.
- 6 They have search'd out iniquities:
a perfect search they keep:
Of each of them the inward thought,
and very heart is deep.
- 7 God shall an arrow shoot at them,
and wound them suddenly,
- 8 So their own tongue shall them confound:
all who them see shall fly.
- 9 And on all men a fear shall fall;
God's works they shall declare;
For they shall wisely notice take
what these his doings are.
- 10 In God the right'ous shall rejoice,
and trust upon his might;
Yea, they shall greatly glory all,
in heart that are upright.

P S A L M LXV.

To the chief musician, A psalm and song of David.

In this psalm we are directed to give to God the glory of his power and goodness, which appears, (1.) In the kingdom of grace, vers. 1.; hearing prayer, vers. 2.; pardoning sin, vers. 3.; satisfying the

the souls of the people, vers. 4.; protecting and supporting them, vers. 5. (2.) In the kingdom of providence, fixing the mountains, vers. 6.; calming the sea, vers. 7.; preserving the regular succession of day and night, vers. 8.; and making the earth fruitful, vers. 9.—13. These are blessings we are all indebted to God for, and therefore may easily accommodate this psalm to ourselves in singing of it.

1 **P**Raise waits for thee in Sion, Lord :
to thee vows paid shall be.

2 O thou that hearer art of pray'r,
all flesh shall come to thee.

3 Iniquities, I must confess,
prevail against me do :
But as for our transgressions,
them purge away shalt thou.

4 Blest is the man whom thou dost chuse,
and mak'st approach to thee,
That he within thy courts, O Lord,
may still a dweller be :
We surely shall be satisfy'd
with thy abundant grace,
And with the goodness of thy house,
ev'n of thy holy place.

5 O God of our salvation,
thou in thy right'ousness,
By fearful works unto our pray'rs
thine answer dost express :
Therefore the ends of all the earth,
and those afar that be
Upon the sea, their confidence,
O Lord, will place in thee.

6 Who

- 6 Who being girt with pow'r, sets fast,
by his great strength, the hills ;
7 Who noise of seas, noise of their waves,
and people's tumult stills.
8 Those in the utmost parts that dwell
are at thy signs afraid :
Th' out-goings of the morn and ev'n
by thee are joyful made.
9 The earth thou visit'st, wat'ring it :
thou mak'st it rich to grow
With God's full flood : thou corn prepar'st,
when thou provid'st it so.
10 Her riggs thou wat'rest plenteously :
her furrows settelest :
With show'rs thou dost her molify,
her spring by thee is blest.
11 So thou the year most lib'rally
dost with thy goodness crown ;
And all thy paths abundantly
on us drop fatness down.
12 They drop upon the pastures wide,
that do in desarts lie :
The little hills on ev'ry side
rejoice right pleasantly.
13 With flocks the pastures cloathed be ;
the vales with corn are clad ;
And now they shout and sing to thee,
for thou hast made them glad.

P S A L M LXVI.

To the chief musician, A song or psalm.

This

This is a thanksgiving psalm; and it is of such a general use and application, that we need not suppose it penned upon any particular occasion. All people are here called upon to praise God, (1.) For the general instances of his sovereign dominion and power in the whole creation, vers. 1.—7. (2.) For the special tokens of his favour to the church, his peculiar people, vers. 8.—12. And then, (3.) The psalmist praiseth God for his own experiences of his goodness to him in particular, especially in answering his prayers, vers. 13.—20. If we have learned in every thing to give thanks for ancient and modern mercies, public and personal mercies, we shall know how to sing this psalm with grace and understanding.

- 1 **A**LL lands, to God in joyful sound,
aloft your voices raise.
- 2 Sing forth the honour of his name
and gloripus make his praise.
- 3 Say unto God, How terrible
in all thy works art thou?
Through thy great pow'r thy foes to thee
shall be constrain'd to bow.
- 4 All on the earth shall worship thee,
they shall thy praise proclaim
In songs; they shall sing cheerfully
unto thy holy name.
- 5 Come, and the works that God hath wrought
with admiration see:
In's working to the sons of men
most terrible is he.
- 6 Into dry-land the sea he turn'd;
and they a passage had,

Ev'n marching through the flood on foot,
there we in him were glad.

7 He ruleth ever by his pow'r,
his eyes the nations see :

O let not the rebellious ones
lift up themselves on high.

8 Ye people, bless our God : aloud
the voice speak of his praise.

9 Our soul in life who safe preserves,
our feet from sliding stays.

10 For thou didst prove, and try us, Lord,
as men do silver try :

11 Brought'st us into the net, and mad'st
bands on our loins to lie.

12 Thou hast caus'd men ride o'er our heads ;
and though that we did pass
Thro' fire and water, yet thou brought'st
us to a wealthy place.

13 I'll bring burnt off'rings to thy house,
to thee my vows I'll pay,

14 Which my lips utter'd, my mouth spake,
when trouble on me lay.

15 Burnt-sacrifices of fat rams
with incense I will bring :
Of bullocks and of goats I will
present an offering.

16 All that fear God, come, hear, I'll tell
what he did for my soul.

17 I with my mouth unto him cry'd,
my tongue did him extol.

- 18 If in my heart I sin regard,
the Lord me will not hear.
19 But surely God me heard, and to
my prayer's voice gave ear.
20 O let the Lord, our gracious God,
for ever blessed be,
Who turned not my pray'r from him,
nor yet his grace from me.

P S A L M LXVII.

To the chief musician on Neginoth, A psalm *or* song.
This psalm relates to the church, and is calculated for the public. Here is, (1.) A prayer for the prosperity of the church of Israel, vers. 1. (2.) A prayer for the conversion of the Gentiles, and the bringing of them into the church, vers. 2.—5. (3.) A prospect of happy and glorious times when God shall do this, vers. 6. 7. Thus was the psalmist carried out by the spirit of prophecy, to foretel the glorious estate of the Christian church, in which Jews and Gentiles should unite into one flock; the beginning of which blessed work, ought to be the matter of our joy and praise, and the compleating of it, of our prayer and hope, in singing this psalm.

- 1 **L**ORD, bless and pity us :
shine on us with thy face.
2 That th' earth thy way, and nations all
may know thy saving grace.
3 Let people praise thee, Lord,
let people all thee praise,
4 O let the nations be glad,
in songs their voices raise :

Thou'lt

Thou'lt justly people judge,
on earth rule nations all.

5 Let people praise thee, Lord, let them
praise thee, both great and small.

6 The earth her fruit shall yield :
our God shall blessing send.

7 God shall us bless, men shall him fear,
unto earth's utmost end.

Another of the same.

1 **L**ORD, unto us be merciful,
do thou us also bless ;

And graciously cause shine on us
the brightness of thy face :

2 That so thy way upon the earth
to all men may be known,
Also among the nations all
thy saving health be shown.

3 O let the people praise thee, Lord ;
let people all thee praise.

4 O let the nations be glad,
and sing for joy always ;
For rightly thou shalt people judge,
and nations rule on earth.

5 Let people praise thee, Lord ; let all
the folk praise thee with mirth.

6 Then shall the earth yield her increase ;
God, our God bless us shall.

7 God shall us bless ; and of the earth
the ends shall fear him all.

To the chief musician, A psalm or song of David.

This is a most excellent psalm, but in many places the genuine sense is not easy to come at; for in this, as in some other scriptures, there are things dark and hard to be understood. It doth not appear when, or upon what occasion, David penned this psalm; but probably it was when God having given him rest from all his enemies round about, he brought the ark (which was both the token of God's presence, and a type of Christ's mediation) from the house of Obed-edom, to the tent he had pitched for it in Zion; for the first words are the prayer which Moses used at the removing of the ark, Numb. x. 35. From this he is led by the spirit of prophecy, to speak glorious things concerning the Messiah, his ascension into heaven, and the setting up of his kingdom in the world, (1.) He begins with prayer, both against God's enemies, vers. 1. 2.; and for his people, vers. 3. (2.) He proceeds to praise, which takes up the rest of the psalm, calling upon all to praise God, vers. 4. 26. 32.; and suggesting many things as matter for praise, 1. The greatness and goodness of God, vers. 4. 5, 6. 2. The wonderful works God had wrought for his people formerly, bringing them through the wilde:ness, vers. 7. 8.; settling them in Canaan, vers. 9. 10.; giving them victory over their enemies, vers. 11. 12.; and delivering them out of the hands of their oppressors, vers. 13. 14. 3. The special presence of God in his church, vers. 15. 16, 17. 4. The ascension of Christ, vers. 18.; and the salvation of his people by him, vers. 19. 20. 5. The victories which Christ would obtain over his enemies, and the favours he would bestow upon his church, vers. 21.—28. 6. The enlargement of the church by the accession of the Gentiles to it, vers. 29. 30, 31. And so he concludes the psalm with an awful acknowledgement of the glory and grace of God, vers. 32.—35. With all these great things we should endeavour to be duly affected in singing this psalm.

- 1 **L**ET God arise, and scattered
let all his en'mies be :
And let all those that do him hate
before his presence flee.
- 2 As smoke is driv'n, so drive thou them :
as fire melts wax away,
Before God's face let wicked men
so perish and decay.
- 3 But let the righteous be glad :
let them before God's sight
Be very joyful, yea, let them
rejoice with all their might.
- 4 To God sing, to his name sing praise :
extol him with your voice,
That rides on heav'n by his name JAH,
before his face rejoice.
- 5 Because the Lord a father is
unto the fatherless ;
God is the widow's judge, within
his place of holiness.
- 6 God doth the solitary set
in fam'lies ; and from bands
The chain'd doth free ; but rebels do
inhabit parched lands.
- 7 O God, what time thou didst go forth
before thy people's face ;
And when through the great wilderness
thy glorious marching was ;
- 8 Then at God's presence shook the earth,
then drops from heaven fell :

This Sinai shook before the Lord,
the God of Israel.

9 O God, thou to thine heritage
didst send a plenteous rain,
Whereby thou, when it weary was,
didst it refresh again.

10 Thy congregation then did make
their habitation there :
Of thine own goodness for the poor,
O God, thou didst prepare.

11 The Lord himself did give the word,
the word abroad did spread ;
Great was the company of them
the same who published.

12 Kings of great armies foiled were,
and forc'd to flee away :
And women who remain'd at home
did distribute the prey.

13 Though ye have lien among the pots,
like doves ye shall appear,
Whose wings with silver and with gold
whose feathers cov'red are.

14 When there th' Almighty scatt' red kings,
like Salmon's snow 'twas white.

15 God's hill is like to Bashan hill,
like Bashan hill for height.

16 Why do ye leap, ye mountains high ?
this is the hill where God
Desires to dwell, yea, God in it
for ay will make abode.

- 17 God's chariots twenty thousand are,
thousands of angels strong;
In's holy place God is, as in
mount Sinai them among.
- 18 Thou hast, O Lord, most glorious
ascended up on high;
And, in triumph victorious, led
captive captivity:
Thou hast received gifts for men,
for such as did rebel:
Yea, ev'n for them, that God the Lord
in midst of them might dwell.
- 19 Blest be the Lord, who is to us
of our salvation God,
Who daily with his benefits
us plent'ously doth load.
- 20 He of salvation is the God,
who is our God most strong:
And, unto God the Lord, from death
the issues do belong.
- 21 But surely God shall wound the head
of those that are his foes;
The hairy scalp of him that still
on in his trespass goes.
- 22 God said, My people I will bring
again from Bashan hill;
Yea, from the seas devouring deeps
them bring again I will:
- 23 That in the blood of enemies
thy foot imbru'd may be,

And of thy dogs dipt in the same
the tongues thou mayest see.

24 Thy goings they have seen, O God,
the steps of majesty
Of my God, and my mighty King,
within the sanctuary.

25 Before went fingers, players next
on instruments took way ;
And them among the damsels were
that did on timbrels play.

26 Within the congregations
bless God with one accord ;
From Isra'l's fountain do ye bless
and praise the mighty Lord.

27 With their prince little Benjamin,
princes and counsel there
Of Judah were, there Zabulon's
and Napht'li's princes were. [strong

28 Thy God commands thy strength : make
what thou wrought'st for us, Lord.

29 For thy house at Jerusalem,
kings shall thee gifts afford.

30 The spear-mens host, the multitude
of bulls which fiercely look,
Those calves, which people hath forth sent,
O Lord, our God, rebuke,
Till ev'ry one submit himself,
and silver pieces bring :
The people that delight in war
disperse, O God and King.

- 31 Those that be princes great shall then
 come out of Egypt lands,
 And Ethiopia to God
 shall soon stretch out her hands.
- 32 O all ye kingdoms of the earth,
 sing praises to this King,
 For he is Lord that ruleth all,
 unto him praises sing.
- 33 To him that rides on heav'ns of heav'ns,
 which he of old did found;
 Lo, he sends out his voice, a voice
 in might that doth abound.
- 34 Strength unto God do ye ascribe;
 for his excellency
 Is over Israel; his strength
 is in the clouds most high.
- 35 Thou'rt from thy temple dreadful, Lord,
 Isra'l's own God is he,
 Who gives his people strength and pow'r:
 O let God blessed be.

P S A L M LXIX.

To the chief musician upon Shoshannim. *A Psalm*
 of David.

David penned this psalm when he was in affliction;
 and in it, (1.) He complains of the great distress
 and trouble he was in, and earnestly begs of God
 to relieve and succour him, vers. 1. 21. (2.) He
 imprecates the judgment of God upon his persecu-
 tors, vers. 22.—29. (3.) He concludes with the
 voice of joy and praise, in an assurance that God
 would help and succour him, and would do well for
 the church, vers. 30.—36. Now, in this David was

a type of Christ, and divers passages in this psalm are applied to Christ in the New Testament, and are said to have their accomplishment in him, vers. 4. 9, 21. and vers. 22. refers to the enemies of Christ. So that (like the xxii psalm) it begins with the humiliation, and ends with the exaltation of Christ, one branch of which was the destruction of the Jewish nation for persecuting him, which the imprecations here are predictions of. And in singing this psalm, we must have an eye to the sufferings of Christ, and the glory that followed; not forgetting the sufferings of Christians too, and the glory that shall follow them; for it may lead us to think of the ruin reserved for the persecutors, and the rest reserved for the persecuted.

1 **S**AVE me, O God, because the floods
do so environ me,

That ev'n unto my very soul
come in the waters be.

2 I downward in deep mire do sink,
where standing there is none :

I am into deep waters come,
where floods have o'er me gone.

3 I weary with my crying am,
my throat is also dry'd :

Mine eyes do fail, while for my God
I waiting do abide.

4 Those men that do without a cause
bear hatred unto me,

Than are the hairs upon my head
in number more they be :

They that would me destroy, and are
mine en'mies wrongfully,

Are mighty : so what I took not,
to render forc'd was I.

5 Lord, thou my folly know'st ; my sins
not cover'd are from thee.

6 Let none that wait on thee be sham'd,
Lord God of hosts for me.

O Lord, the God of Israel,
let none who search do make,
And seek thee, be at any time
confounded for my sake.

7 For I have born reproach for thee ;
my face is hid with shame.

8 To brethren strange, to mothers sons
an alien I became.

9 Because the zeal did eat me up,
which to thine house I bare :
And the reproaches cast at thee,
upon me fallen are.

10 My tears, and fasts t'afflict my soul,
were turned to my shame.

11 When sackcloth I did wear, to them
a proverb I became.

12 The men that in the gate do sit,
against me evil spake :
They also that vile drunkards were
of me their song did make.

13 But in an acceptable time
my pray'r, Lord, is to thee :
In truth of thy salvation, Lord,
and mercy great, hear me.

- 14 Deliver me out of the mire ;
from sinking do me keep :
Free me from those that do me hate,
and from the waters deep.
- 15 Let not the flood on me prevail,
whose water overflows,
Nor deep me swallow, nor the pit
her mouth upon me close.
- 16 Hear me, O Lord, because thy love
and kindness is most good :
Turn unto me according to
thy mercies multitude.
- 17 Nor from thy servant hide thy face ;
I'm troubled, soon attend.
- 18 Draw near my soul, and it redeem :
me from my foes defend.
- 19 To thee is my reproach well known,
my shame and my disgrace :
Those that mine adversaries be
are all before thy face.
- 20 Reproach hath broke my heart, I'm full
of grief: I look'd for one
To pity me, but none I found ;
comforters found I none.
- 21 They also bitter gall did give
unto me for my meat ;
They gave me vinegar to drink,
when as my thirst was great.
- 22 Before them let their table prove
a snare: and do thou make

Their welfare and prosperity
a trap themselves to take.

23 Let thou their eyes so darkned be,
that sight may them forsake;
And let their loins be made by thee
continually to shake.

24 Thy fury pour thou out on them,
and indignation;
And let thy wrathful anger, Lord,
fast hold take them upon.

25 All waste and desolate let be
their habitation,
And in their tabernacles all
inhabitants be none.

26 Because him they do persecute
whom thou didst smite before,
They talk unto the grief of those
whom thou hast wounded sore.

27 Add thou iniquity unto
their former wickedness:
And do not let them come at all
into thy righteousness.

28 Out of the book of life let them
be raz'd and blotted quite,
Among the just and righteous
let not their names be writ.

29 But now become exceeding poor
and sorrowful am I:

By thy salvation, O my God,
let me be set on high.

- 30 The name of God I with a song
most cheerfully will praise;
And I, in giving thanks to him,
his name shall highly raise.
- 31 This to the Lord a sacrifice
more gracious shall prove,
Than bullock, ox, or any beast
that hath both horn and hoof.
- 32 When this the humble men shall see,
it joy to them shall give:
O all ye that do seek the Lord,
your heart shall ever live.
- 33 For God the poor hears, and will not
his prisoners contemn.
- 34 Let heav'n and earth, and seas him praise,
and all that move in them.
- 35 For God will Judah's cities build,
and he will Sion save:
That they may dwell therein, and it
in sure possession have.
- 36 And they that are his servants seed
inherit shall the same:
So shall they have their dwelling there,
that love his blessed name.

P S A L M LXX.

To the chief musician, *A psalm* of David, to bring
to remembrance.

This psalm is adapted to a state of affliction; it is copied almost word for word from another psalm; and some think for that reason is intitled, 'A psalm
' to

‘to bring to remembrance;’ for it may be of use sometimes to pray over the prayers we have formerly made to God, upon the like occasions, which may be done with new affections. David here prays that God would send, (1.) Help to himself, vers. 1. 5. (2.) Shame to his enemies, vers. 2. 3. (3.) Joy to his friends, vers. 4. These five verses were the five last verses of psalm xi. He seems to have intended this short prayer to be both for himself and us, a salve for every sore, and therefore to be always in mind, and in singing we may apply it to our particular troubles, whatever they are.

- 1 **L**ORD, haste me to deliver;
with speed, Lord, succour me.
- 2 Let them that for my soul do seek
sham’d and confounded be:
Turn’d back be they and sham’d,
that in my hurt delight.
- 3 Turn’d back be they, Ha, ha, that say,
their shaming to requite.
- 4 In thee let all be glad,
and joy that seek for thee:
Let them who thy salvation love,
say still, God praised be.
- 5 I poor and needy am;
come, Lord, and make no stay:
My help thou and deliv’rer art,
O Lord make no delay.

Another of the same.

- 1 **M**AKE haste, O God, me to preserve;
with speed, Lord, succour me.
- 2 Let them that for my soul do seek
sham’d and confounded be:

Let them be turned back, and sham'd,
that in my hurt delight.

3 Turn'd back be they, Ha, ha, that say,
their shamming to requite.

4 O Lord, in thee let all be glad,
and joy that seek for thee :

Let them who thy salvation love
say still, God praised be.

5 But I both poor and needy am ;
come, Lord, and make no stay :

My help thou and deliv'rer art ;

O Lord, make no delay.

P S A L M LXXI.

David penned this psalm in his old age, as appears by several passages in it ; which makes many think that it was penned at the time of Absalom's rebellion ; for that was the great trouble of his latter days ; it might be occasioned by Sheba's insurrection, or some trouble that happened to him in that part of his life, of which it was foretold, that the sword should not depart from his house. But he is not over particular in representing his case, because he intended it for the general use of God's people in their affliction, especially those they meet with in their declining years ; for this psalm, above any other, is fitted for the use of the old disciples of Jesus Christ. (1.) He begins the psalm with believing prayers ; with prayers that God would deliver him, and ' save him,' vers. 2. 4. ; and not ' cast him ' off,' vers. 9. ; or be ' far from him,' vers. 12. ; and that his enemies might be put to shame, vers. 13. He pleads his confidence in God, vers. 1. 3. 5. 7. ; the experience he had had of help from God, vers. 6. ; and the malice of his enemies against him, vers.

vers. 10. 11. (2.) He concludes the psalm with believing praises, vers. 14. &c. Never was his hope more established, vers. 16. 18. 20. 21. Never were his joys and thanksgivings more enlarged, vers. 15. 19. 22. 23. 24. He is in an ecstasy of joyful praise, and in the singing of it we should have our faith in God encouraged, and our hearts raised in blessing his holy name.

- 1 **O** Lord, my hope and confidence
is plac'd in thee alone :
Then let thy servant never be
put to confusion.
- 2 And let me, in thy right'ousness,
from thee deliv'rance have.
Cause me escape ; incline thine ear
unto me, and me save.
- 3 Be thou my dwelling rock, to which
I ever may resort :
Thou gav'st commandment me to save,
for thou'rt my rock and fort.
- 4 Free me, my God, from wicked hands,
hands cruel and unjust.
- 5 For thou, O Lord God, art my hope,
and from my youth, my trust.
- 6 Thou from the womb didst hold me up ;
thou art the same that me
Out of my mother's bowels took :
I ever will praise thee.
- 7 To many I a wonder am ;
but thou'rt my refuge strong.
- 8 Fill'd let my mouth be with thy praise,
and honour all day long.

- 9 O do not cast me off when as
old age doth overtake me :
And when my strength decayed is,
then do not thou forsake me.
- 10 For those that are mine enemies
against me speak with hate :
And they together counsel take
that for my soul lay wait.
- 11 They said, God leaves him : him pursue
and take ; none will him save.
- 12 Be thou not far from me, my God
thy speedy help I crave.
- 13 Confound, consume them, that unto
my soul are enemies :
Cloath'd be they with reproach and shame
that do my hurt devise.
- 14 But I with expectation
will hope continually ;
And yet with praises more and more
I will thee magnify.
- 15 Thy justice and salvation
my mouth abroad shall show,
Ev'n all the day ; for I thereof
the numbers do not know.
- 16 And I will constantly go on
in strength of God the Lord ;
And thine own righteousness, ev'n thine
alone, I will record.
- 17 For, even from my youth, O God,
by thee I have been taught :

And hitherto I have declar'd
the wonders thou hast wrought.

- 18 And now, Lord, leave me not when I
old and grey-headed grow :
Till to this age thy strength, and pow'r
to all to come I show.
- 19 And thy most perfect righteousness,
O Lord, is very high,
Who hast so great things done: O God,
who is like unto thee ?
- 20 Thou, Lord, who great adversities,
and sore to me didst show,
Shalt quicken and bring me again
from depths of earth below.
- 21 My greatness and my pow'r thou wilt
increase and far extend ;
On ev'ry side, against all grief,
thou wilt me comfort send.
- 22 Thee ev'n thy truth I'll also praise,
my God, with psaltery :
Thou holy One of Israel,
with harp I'll sing to thee.
- 23 My lips shall much rejoice in thee,
when I thy praises sound ;
My soul, which thou redeemed hast,
in joy shall much abound.
- 24 My tongue thy justice shall proclaim,
continuing all day long :
For they confounded are, and sham'd,
that seek to do me wrong.

A psalm for Solomon.

The foregoing psalm was penned by David when he was old, and, it should seem, so was this too; for Solomon was now standing fair for the crown; that was his prayer for himself, this for his son and successor; and with these two, the prayers of David the son of Jesse are ended, as we find in the close of this psalm. If we have but God's presence with us while we live, and good hopes concerning those that shall come after us, that they shall be praising God on earth, when we are praising him in heaven, it is enough. This is intitled *A psalm for Solomon*: it is probable, David dictated it, or rather it was by the blessed Spirit dictated to him, when, a little before he died, by divine direction he settled the succession, and gave orders to proclaim Solomon king, 1 Kings i. 30. But though Solomon's name is here made use of, Christ's kingdom is here prophesied of, under the type and figure of Solomon's. David knew what the divine oracle was, That 'of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne,' Acts ii. 30. And to him he here bare witness, and with the prospect of the glories of his kingdom, he comforted himself in his dying moments, when he foresaw that his house would not be so with God, not so great, not so good, as he wished. David in spirit, (1.) Begins with a short prayer for his successor, vers. 1. (2.) He passeth immediately into a long prediction of the glories of his reign, vers. 2. to 17. And, (3.) He concludes with praise to the God of Israel, vers. 18. 19. 20. In singing this psalm, we must have an eye to Christ, praising him as a King, and pleasing ourselves with our happiness as his subjects.

1 **O** Lord, thy judgments give the king,
his son thy righteousness.

2 With

- 2 With right he shall thy people judge,
thy poor with uprightness.
- 3 The lofty mountains shall bring forth
unto the people peace;
Likewise the little hills the same
shall do by righteousness.
- 4 The people's poor ones he shall judge,
the needy's children save;
And those shall he in pieces break,
who them oppressed have.
- 5 They shall thee fear, while sun and moon
do last, through ages all.
- 6 Like rain on mown grass he shall drop,
or show'rs on earth that fall.
- 7 The just shall flourish in his days,
and prosper in his reign:
He shall, while doth the moon endure,
abundant peace maintain.
- 8 His large and great dominion shall
from sea to sea extend:
It from the river shall reach forth
unto earth's utmost end.
- 9 They in the wilderness that dwell
bow down before him must:
And they that are his enemies
shall lick the very dust.
- 10 The kings of Tarshish and the isles
to him shall presents bring:
And unto him shall offer gifts
Sheba's and Seba's king.

- 11 Yea, all the mighty kings on earth
before him down shall fall :
And all the nations of the world
do service to him shall.
- 12 For he the needy shall preserve,
when he to him doth call ;
The poor also, and him that hath
no help of man at all.
- 13 The poor man, and the indigent,
in mercy he shall spare :
He shall preserve alive the souls
of those that needy are.
- 14 Both from deceit and violence,
their soul he shall set free :
And in his sight right precious
and dear their blood shall be.
- 15 Yea, he shall live, and giv'n to him
shall be of Sheba's gold ;
For him still shall they pray, and he
shall daily be extoll'd.
- 16 Of corn an handful in the earth
on tops of mountains high,
With prosp'rous fruit shall shake, like trees
on Lebanon that be.
- The city shall be flourishing,
her citizens abound
In number shall, like to the grass
that grows upon the ground.
- 17 His name for ever shall endure :
last like the sun it shall :

Men shall be blest in him, and blest
all nations shall him call.

18 Now blessed be the Lord our God,
the God of Israel,
For he alone doth wondrous works,
in glory that excel.

19 And blessed be his glorious name
to all eternity ;

The whole earth let his glory fill :
Amen, so let it be.

20 The prayers of David the son of Jesse are ended.

P S A L M LXXIII.

A psalm of Asaph.

This psalm, and the ten that next follow it, carry the name of Asaph in the titles of them ; if he was the penman of them, (as many think), we rightly call them psalms of Asaph : if he was only the chief musician, to whom they were delivered, our marginal reading is right, which calls them psalms for Asaph. It is probable he penned them ; for we read of the words of David, and of Asaph the seer, which were used in praising God in Hezekiah's time, 2 Chron. xxix. 30. Though the spirit of prophecy, by sacred songs, descended chiefly on David, who is therefore stiled the sweet psalmist of Israel ; yet God put some of that spirit upon those about him. This is a psalm of great use ; it gives us an account of the conflict which the psalmist had with a strong temptation to envy the prosperity of wicked people. He begins his account with a sacred principle, which he held fast, and by the help of which he kept his ground, and carried his point, vers. 1. : and then tells us, (1.) How he got into the temptation, vers. 2. — 14. (2.) How he got out of the temptation,

tion, and gained a victory over it, vers. 15.—20.
 (3.) How he got by the temptation, and was the
 better for it, vers. 21.—28. And if, in singing
 this psalm, we fortify ourselves against the like
 temptation, we do not use it in vain. The experi-
 ences of others should be our instructions.

- 1 **Y**ET God is good to Israel,
 to each pure hearted one.
- 2 But as for me, my steps near slipt
 my feet were almost gone.
- 3 For I envious was, and grudg'd
 the foolish folk to see,
 When I perceiv'd the wicked sort
 enjoy prosperity.
- 4 For still their strength continueth firm ;
 their death of bands is free :
- 5 They are not toil'd as other men,
 nor plagu'd as others be.
- 6 Therefore their pride, like to a chain,
 them compasseth about :
 And, as a garment, violence
 doth cover them throughout.
- 7 Their eyes stand out with fat, they have
 more than their hearts could wish.
- 8 They are corrupt, their talk of wrong
 both lewd and lofty is.
- 9 They set their mouth against the heav'ns
 in their blasphemous talk ;
 And their reproaching tongue throughout
 the earth at large doth walk.
- 10 His people oftentimes for this
 look back, and turn about ;

- Sith waters of so full a cup
to these are poured out,
11 And thus they say, How can it be
that God these things doth know?
Or, can there in the Highest be
knowledge of things below?
- 12 Behold, these are the wicked ones,
yet prosper at their will
In worldly things, they do increase
in wealth and riches still.
- 13 I verily have done in vain,
my heart to purify;
To no effect in innocence
washed my hands have I.
- 14 For daily, and all day throughout,
great plagues I suff' red have;
Yea, ev'ry morning I of new
did chastisement receive.
- 15 If in this manner foolishly
to speak I would intend,
Thy childrens generation,
behold, I should offend.
- 16 When I this thought to know, it was
too hard a thing for me,
17 Till to God's sanctuary I went;
then I their end did see.
- 18 Assuredly thou didst them set
a slipp'ry place upon:
Them suddenly thou castedst down
into destruction.

- 19 How, in a moment, suddenly
to ruin brought are they !
With fearful terrors utterly
they are consum'd away.
- 20 Ev'n like unto a dream, when one
from sleeping doth arise ;
So thou, O Lord, when thou awak'st,
their image shalt despise.
- 21 Thus grieved was my heart in me,
and me my reins oppress.
- 22 So rude was I, and ignorant,
and in thy sight a beast.
- 23 Nevertheless continually,
O Lord, I am with thee :
Thou dost me hold by my right hand,
and still upholdest me.
- 24 Thou with thy counsel, while I live,
wilt me conduct and guide ;
And to thy glory afterward
receive me to abide.
- 25 Whom have I in the heavens high,
but thee, O Lord, alone ?
And in the earth, whom I desire,
besides thee there is none.
- 26 My flesh and heart doth faint and fail,
but God doth fail me never :
For of my heart God is the strength,
and portion for ever.
- 27 For lo, they that are far from thee
for ever perish shall :

Them that a-whoring from thee go
thou hast destroyed all.

28 But surely it is good for me
that I draw near to God:
In God I trust, that all thy works
I may declare abroad.

P S A L M LXXIV.

Maschil of Asaph.

This psalm doth so particularly describe the destruction of Jerusalem and the temple, by Nebuchadnezzar and the army of the Chaldeans, and can so hardly be applied to any other event we meet with in the Jewish history, that interpreters incline to think, either it was penned by David, or Asaph in David's time, with a propheticall reference to that sad event; which yet is not so probable: or, that it was penned by another Asaph, that lived at the time of the captivity, or by Jeremiah, (for it is of a piece with his Lamentations), or some other prophet, and after the return out of captivity, was delivered to the sons of Asaph, who were called by his name, for the public service of the church: and that was the most eminent family of the singers in Ezra's time. See Ezra ii. 41. & iii. 10. Neh. xi. 17. 22. & xii. 35. 46. The deplorable case of the people of God at that time is here spread before the Lord, and left with him. The prophet, in the name of the church. (1.) Puts in complaining pleas of the miseries they suffered, for the quickening of their desires in prayer, vers. 1.—11. (2.) He puts in comfortable pleas for the encouraging of their faith in prayer, vers. 12.—17. (3.) He concludes with divers petitions to God for deliverances, vers. 18.—23. In singing it, we must be affected with the former desolations of the church, for we are

members of the same body, and may apply it to any present distresses or desolations of any part of the Christian church.

1 **O** God, why hast thou cast us off?
is it for evermore?

Against thy pasture-sheep, why doth
thyne anger smoke so sore?

2 **O** call to thy remembrance
thy congregation,

Which thou hast purchased of old,
still think the same upon:

The rod of thine inheritance,
which thou redeemed hast,

This Sion hill, wherein thou hadst,
thy dwelling in times past.

3 To these long desolations
thy feet list, do not tarry:

For all the ills thy foes have done
within thy sanctuary.

4 Amidst thy congregations
thine enemies do roar:

Their ensigns they set up, for signs
of triumph, thee before.

5 A man was famous, and was had
in estimation,

According as he lifted up
his ax thick trees upon.

6 But all at once with axes now
and hammers they go to,

And down the carved work thereof
they break, and quite undo.

7 They

- 7 They fired have thy sanctuary,
and have defil'd the same,
By casting down unto the ground
the place where dwelt thy name.
- 8 Thus said they in their hearts, Let us
destroy them out of hand:
They burnt up all the synagogues
of God within the land.
- 9 Our signs we do not now behold;
there is not us among
A prophet more, nor any one
that knows the time how long.
- 10 How long, Lord, shall the enemy,
thus in reproach exclaim?
And shall the adversary thus
always blaspheme thy name?
- 11 Thy hand, ev'n thy right hand of might,
why dost thou thus draw back?
O from thy bosom pluck it out,
for our deliv'rance sake.
- 12 For certainly God is my King,
ev'n from the times of old,
Working, in midst of all the earth,
salvation manifold.
- 13 The sea by thy great pow'r to part
asunder thou didst make;
And thou the dragons heads, O Lord,
within the waters brake.
- 14 The leviathan's heads thou brak'st
in pieces, and didst give

Him to be meat unto the folk
in wilderness that live.

15 Thou clay'ft the fountain and the flood,
which did with streams abound;
Thou dry'dst the mighty waters up
unto the very ground.

16 Thine only is the day, O Lord,
thine also is the night;
And thou alone prepared hast
the sun and shining light.

17 By thee the borders of the earth
were settled ev'ry where:
The summer and the winter both
by thee created were.

18 That th' enemy reproached hath,
O keep it in record;
And that the foolish people have
blasphem'd thy name, O Lord.

19 Unto the multitude do not
thy turtle's soul deliver;
The congregation of thy poor
do not forget for ever.

20 Unto thy cov'nant have respect:
for earth's dark places be
Full of the habitations
of horrid cruelty.

21 O let not those that be oppress'd
return again with shame;
Let those that poor and needy are
give praise unto thy name.

22 Do thou, O God, arise and plead
the cause that is thine own:

Remember how thou art reproach'd
still by the foolish ones

23 Do not forget the voice of those
that are thine enemies:

Of those the tumult ever grows
that do against thee rise.

P S A L M LXXV.

To the chief musician, Altaschith, A psalm or song
of Asaph.

Though this psalm is attributed to Asaph in the title, yet it doth so exactly agree with David's circumstances at his coming to the crown after the death of Saul, that most interpreters apply it to that juncture, and suppose that either Asaph penned it in the person of David, as his poet-laureat; probably, the substance of the psalm was some speech which David made to a convention of the states, at his accession to the government, and that Asaph turned it into verse, and published it in a poem, for the better spreading of it among the people; or that David penned it, and delivered it to Asaph as precentor of the temple. In this psalm, (1.) David returns thanks for bringing him to the throne, vers. 1. 9. (2.) He promiseth to lay out himself for the public good, in the use of the power God had given him, vers. 2. 3. 10. (3.) He checks the insolence of those that oppose his coming to the throne, vers. 4. 5. (4.) He fetcheth a reason for all this from God's sovereign dominion in the affairs of the children of men, vers. 6. 7. 8. In singing this psalm, we must give to God the glory of all the revolutions of states and kingdoms, believing that they are all according to his counsel, and he will make them all to work for the good of his church.

- 1 **T**O thee, O God, do we give thanks,
we do give thanks to thee:
Because thy wondrous works declare
thy great name near to be.
- 2 I purpose when I shall receive
the congregation,
That I shall judgment uprightly
render to ev'ry one.
- 3 Dissolved is the land, with all
that in the same do dwell:
But I the pillars thereof do
bear up and stablish well.
- 4 I to the foolish people said,
do not deal foolishly;
And unto those that wicked are,
lift not your horn on high.
- 5 Lift not your horn on high: nor speak
6 with stubborn neck. But know
That nor from east, nor west, nor south,
promotion doth flow.
- 7 But God is judge: he puts down one,
and sets another up.
- 8 For in the hand of God most High
of red wine is a cup:
'Tis full of mixture, he pours forth,
and makes the wicked all
Wring out the bitter dregs thereof,
yea, and they drink them shall.
- 9 But I for ever will declare;
I Jacob's God will praise.

10 All horns of lewd men I'll cut off;
but just mens-horns will raise.

P S A L M LXXVI.

To the chief musician on Neginoth, A psalm or song of Asaph.

This psalm seems to have been penned upon occasion of some great victory obtained by the church over some threatening enemy or other, and designed to grace the triumph. The LXX call it, A song upon the Assyrians; from whence many good interpreters conjecture, that it was penned when Sennacherib's army, then besieging Jerusalem, was entirely cut off by a destroying angel, in Hezekiah's time; and several passages in the psalm are very applicable to that work of wonder: but there was a religious triumph upon occasion of another victory in Jehoshaphat's time, which might as well be the subject of this psalm, 2 Chron. xx. 28. And it might be called a song of Asaph, because always sung by the sons of Asaph. Or it might be penned by Asaph that lived in David's time, upon occasion of the many triumphs with which God delighted to honour that reign. Upon occasion of this glorious victory, whatever it was, (1.) The psalmist congratulates the happiness of the church, in having God so nigh, vers. 1. 2. 3. (2.) He celebrates the glory of God's power, which this was an illustrious instance of, vers. 4. 5. 6. (3.) He infers from hence what reason all have to fear before him, vers. 7. 8. 9. And, (4.) What reason his people have to trust in him, and to pay their vows to him, vers. 10. 11. 12. It is a psalm proper for a thanksgiving-day, upon the account of public successes, and not improper at other times, because it is never out of season to glorify God for the great things he has done for his church formerly, especially for the victories of the Redeemer over the powers of darkness, which
all

all those Old Testament victories were types of, at least, those that are celebrated in the psalms.

1 **I**N Judah's land God is well known:
his name's in Isra'l great,

2 In Salem is his tabernacle,
in Sion is his seat.

3 There arrows of the bow he brake,
the shield, the sword, the war.

4 More glorious thou than hills of prey,
more excellent art far.

5 Those that were stout of heart are spoil'd,
they slept their sleep outright:

And none of those their hands did find
that were the men of might.

6 When thy rebuke, O Jacob's God,
had forth against them past,

Their horses and their chariots both
were in a dead sleep cast.

7 Thou, Lord, ev'n thou art he that should
be fear'd, and who is he

That may stand up before thy sight,
if once thou angry be?

8 From heav'n thou judgment caus'd be heard;
the earth was still with fear.

9 When God to judgment rose, to save,
all meek on earth that were.

10 Surely the very wrath of man
unto thy praise redounds:

Thou to the remnant of his wrath
wilt set restraining bounds.

- 11 Vow to the Lord your God, and pay,
all ye that near him be,
Bring gifts and presents unto him,
for to be fear'd is he.
- 12 By him the sp'rits shall be cut off
of those that princes are:
Unto the kings that are on earth
he fearful doth appear.

P S A L M LXXVII.

To the chief musician, to Jeduthun, A psalm of Asaph.

This psalm, according to the method of many other psalms, begins with sorrowful complaints, but ends with comfortable encouragements. The complaints seem to be of personal grievances, but the encouragements relate to the public concerns of the church, so that it is not certain, whether it was penned upon a personal or a public account: if they were private troubles that he was groaning under, it teacheth us, that what God has wrought for his church in general, may be improved for the comfort of particular believers; if it is some public calamity that he is here lamenting, his speaking of it so feelingly, as if it had been some particular trouble of his own, shews how much we should lay to heart the interests of the church of God, and make them our own. One of the rabbins saith, this psalm is spoken in the dialect of the captives; and therefore some think it was penned in the captivity in Babylon. (1.) The psalmist complains here of the deep impressions which his troubles made upon his spirits, and the temptation he was in to despair of relief, vers. 1.—10. (2.) He encourageth himself to hope that it would be well at last, by the remembrance of God's former appearances for the help of his people, of which he gives several instances, vers.

vers. 11.—20. In singing this psalm, we must take shame to ourselves for all our sinful distrusts of God, and of his providence and promise, and give to him the glory of his power and goodness, by a thankful commemoration of what he has done for us formerly, and a cheerful dependence on him for the future.

1 **U**NTO the Lord I with my voice,
I unto God did cry

Ev'n with my voice, and unto me
his ear he did apply.

2 I in my trouble sought the Lord;
my fore by night did run,
And ceased not: my grieved soul
did consolation shun.

3 I to remembrance God did call,
yet trouble did remain
And overwhelm'd my spirit was,
whilst I did sore complain.

4 Mine eyes debarr'd from rest and sleep
thou makest still to wake:
My trouble is so great, that I
unable am to speak.

5 The days of old to mind I call'd,
and oft did think upon
The times and ages that are past
full many years ago.

6 By night my song I call to mind,
and commune with my heart,
My sp'rit did carefully inquire
how I might ease my smart.

7 For ever will the Lord cast off,
and gracious be no more?

8 For

8 For ever is his mercy gone?
fails his word evermore?

9 Is't true, that to be gracious
the Lord forgotten hath?

And that his tender mercies he
hath shut up in his wrath?

10 Then did I say, That surely this
is mine infirmity:

I'll mind the years of the right hand
of him that is most high.

11 Yea, I remember will the works
performed by the Lord:

The wonders done of old by thee
I surely will record.

12 I also will of all thy works
my meditation make,

And of thy doings to discourse
great pleasure I will take.

13 O God, thy way most holy is
within thy sanctuary:

And what god is so great in pow'r
as is our God most high?

14 Thou art the God that wonders dost
by thy right hand most strong;

Thy mighty pow'r thou hast declar'd
the nations among.

15 To thine own people with thine arm,
thou didst redemption bring,

To Jacob's sons, and to the tribes
of Joseph that do spring.

- 16 The waters, Lord, perceived thee,
the waters saw thee well;
And they for fear aside did flee:
the depths on trembling fell.
- 17 The clouds in water forth were pour'd,
sound loudly did the sky:
And swiftly through the world abroad
thine arrows fierce did fly.
- 18 Thy thunder's voice alongst the heav'n
a mighty noise did make:
By lightnings lightned was the world,
th' earth tremble did and shake.
- 19 Thy way is in the sea, and in
the waters great thy path;
Yet are thy footsteps hid, O Lord,
none knowledge thereof hath.
- 20 Thy people thou didst safely lead
like to a flock of sheep,
By Moses' hand and Aaron's thou
didst them conduct and keep.

P S A L M LXXVIII.

Maschil of Asaph.

This psalm is historical; it is a narrative of the great mercies God had bestowed upon Israel; the great sins wherewith they had provoked him, and the many tokens of his displeasure they had been under for their sins. The psalmist began in the foregoing psalm, to relate God's wonders of old, for his own encouragement in a difficult time, there he broke off abruptly, but here resumes the subject, for the edification of the church, and enlargeth much upon it; shewing not only how good God had been to them, which

which was an earnest of further finishing mercy ; but how basely they had carried themselves to God, which justified him in correcting them as he did at this time, and forbade all complaints. Here is, (1.) The preface to this church-history, commanding the attention of the present age to it, and recommending it to the study of the generations to come, vers. 1.—8. (2.) The history itself from Moses to David ; it is put into a psalm or song, that it might be the better remembered, and transmitted to posterity ; and that the singing of it might affect them, with the things here related, more than they would be with a bare narrative of them. The general scope of this psalm we have, vers. 9. 10. 11. ; where notice is taken of the present rebukes they were under, vers. 9. ; the sin which brought them under those rebukes, vers. 10. ; and the mercies of God to them formerly, which aggravated that sin, vers. 11. As to the particulars, we are here told, 1. What wonderful works God had wrought for them, in bringing them out of Egypt, vers. 12.—16. ; providing for them in the wilderness, vers. 23.—29. ; plaguing and ruining their enemies, vers. 43.—53. ; and at length putting them in possession of the land of promise, vers. 54. 55. 2. How ungrateful they were to God for his favours to them, and how many and great provocations they were guilty of. How they murmured against God, and distrusted him, vers. 17.—20. ; and did but counterfeited repentance and submission when he punished them, vers. 34. 37. ; thus grieving and tempting him, vers. 40. 41. 42. ; how they affronted God with their idolatries after they came to Canaan, vers. 56. 57. 58. 3. How God had justly punished them for their sins, vers. 21, 22. in the wilderness, making their sin their punishment, vers. 29.—33. ; and now of late when the ark was taken by the Philistines, vers. 59.—64. 4. How graciously God had spared them, and returned in mercy to them, notwithstanding their

provocations. He had forgiven them formerly, vers. 38, 39.; and now of late had removed the judgments they had brought upon themselves, and brought them under a happy establishment both in church and state, vers. 65.—72. As the general scope of this psalm may be of use to us in the singing of it, to put us upon recollecting what God has done for us, and for his church formerly, and what we have done against him; so the particulars also may be of use to us, for warning against those sins of unbelief and ingratitude, which Israel of old was notoriously guilty of, and the record of which was preserved for our learning; ‘these things happened unto them for ensamples,’ 1 Cor. x. 11. Heb. iv. 11.

- 1 **A**TTEND, my people, to my law,
thereto give thou an ear;
The words that from my mouth proceed
attentively do hear.
- 2 My mouth shall speak a parable,
and sayings dark of old:
- 3 The same which we have heard and known,
and us our fathers told.
- 4 We also will them not conceal
from their posterity;
Them to the generation
to come declare will we:
The praises of the Lord our God,
and his almighty strength,
The wondrous works that he hath done
we will shew forth at length.
- 5 His testimony and his law
in Isra’l he did place,
And charg’d our fathers it to show
to their succeeding race.

6 That

- 6 That so the race which was to come
might well them learn and know:
And sons unborn, who should arise,
might to their sons them show :
- 7 That they might set their hope in God,
and suffer not to fall
His mighty works out of their mind;
but keep his precepts all :
- 8 And might not, like their fathers, be
a stiff rebellious race ;
A race not right in heart with God
whose sp'rit not stedfast was.
- 9 The sons of Ephraim, who nor bows,
nor other arms did lack,
When as the day of battle was,
they faintly turned back.
- 10 They brake God's cov'nant, and refus'd
in his commands to go :
- 11 His works and wonders they forgot,
which he to them did show.
- 12 Things marvellous he brought to pass,
their fathers them beheld,
Within the land of Egypt done,
yea, ev'n in Zoan's field.
- 13 By him divided was the sea,
he caus'd them through to pass,
And made the waters so to stand
as like an heap it was.
- 14 With cloud by day, with light of fire
all night he did them guide.

- 15 In desert rocks he clave, and drink
as from great depths supply'd.
- 16 He from the rock brought streams, like floods
made waters to run down,
- 17 Yet sinning more, in desert they
provok'd the highest One.
- 18 For in their heart they tempted God,
and speaking with mistrust,
They greedily did meat require
to satisfy their lust.
- 19 Against the Lord himself they spake ;
and murmuring, said thus,
A table in the wilderness
can God prepare for us?
- 20 Behold, he smote the rock, and thence
came streams and waters great ;
But can he give his people bread,
and send them flesh to eat ?
- 21 The Lord did hear, and waxed wroth
so kindled was a flame
'Gainst Jacob, and 'gainst Israel
up indignation came.
- 22 For they believ'd not God, nor trust
in his salvation had :
- 23 Though clouds above he did command,
and heav'n's doors open made ;
- 24 And manna rain'd on them, and gave
them corn of heav'n to eat.
- 25 Men angels food did eat : to them
he to the full sent meat.

- 26 And in the heaven he did cause
an eastern wind to blow:
And by his power he let out
the southern wind to go.
- 27 Then flesh, as thick as dust, he made
to rain down them among,
And feath' red fowls like as the sand
which ly'th the shore along.
- 28 At his command, amidst their camp
these show'rs of flesh down fell,
All round about the tabernacles
and tents where they did dwell.
- 29 So did they eat abundantly,
and had of meat their fill;
For he did give to them what was
their own desire and will.
- 30 They from their lust had not estrang'd
their heart and their desire:
But while the meat was in their mouths,
which they did so require,
- 31 God's wrath upon them came, and slew
the fattest of them all;
So that the choice of Israel,
o'erthrown by death, did fall.
- 32 Yet notwithstanding of all this,
they sinned still the more:
And tho' he had great wonders wrought,
believ'd him not therefore.
- 33 Wherefore their days in vanity
he did consume and waste:

And by his wrath their wretched years
away in trouble past.

34 But when he slew them then they did
to seek him shew desire :

Yea they return'd, and after God
right early did enquire.

35 And that the Lord had been their rock
they did remember then ;

Ev'n that the high almighty God
had their Redeemer been.

36 Yet with their mouth they flatter'd him,
and spake but feignedly ;

And they unto the God of truth
with their false tongues did lye.

37 For tho' their words were good, their heart
with him was not sincere ;

Unsteadfast and perfidious
they in his cov'nant were.

38 But full of pity, he forgave
their sin, them did not slay ;

Nor stirr'd up all his wrath, but oft
his anger turn'd away.

39 For that they were but fading flesh
to mind he did recall ;

A wind that passeth soon away,
and not returns at all.

40 How often did they him provoke
within the wilderness ?

And in the desert did him grieve
with their rebelliousness ?

- 41 Yea, turning back, they tempted God,
and limits set upon
Him, who in midst of Ifra'l is
the only holy One.
- 42 They did not call to mind his pow'r,
nor yet the day when he
Deliver'd them out of the hand
of their fierce enemy.
- 43 Nor how great signs in Egypt land
he openly had wrought,
What miracles in Zoan's field
his hand to pass had brought.
- 44 How lakes and rivers ev'ry where
he turned into blood ;
So that no man nor beast could drink
of standing lake or flood.
- 45 He brought among them swarms of flies,
which did them sore annoy ;
And divers kinds of filthy frogs
he sent them to destroy.
- 46 He to the caterpillar gave
the fruits of all their soil ;
Their labours he deliv'ed up
unto the locusts spoil.
- 47 Their vines with hail, their sycomores
he with the frost did blast.
- 48 Their beasts to hail he gave, their flocks
hot thunder-bolts did waste.
- 49 Fierce burning wrath he on them cast,
and indignation strong,

And troubles fore, by sending forth
ill angels them among.

50 He to his wrath made way, their soul
from death he did not save;
But over to the pestilence
the lives of them he gave.

51 In Egypt land the first-born all
he smote down ev'ry where:
Amongst the tents of Ham, ev'n these
chief of their strength that were.

52 But his own people like to sheep
thence to go forth he made;
And he amidst the wilderness
them, as a flock, did lead.

53 And he them safely on did lead,
so that they did not fear:
Whereas their en'mies by the sea
quite overwhelmed were.

54 To borders of his sanctuary
the Lord his people led,
Ev'n to the mount which his right hand
for them had purchased.

55 The nations of Canaan
by his almighty hand
Before their face he did expel
out of their native land,
Which for inheritance to them
by line he did divide,
And made the tribes of Israel
within their tents abide.

56 Yet God most high they did provoke,
and tempted ever still;

And to observe his testimonies
did not incline their will.

57 But like their fathers, turned back,
and dealt unfaithfully:

Aside they turned like a bow
that shoots deceitfully.

58 For they to anger did provoke
him with their places high,
And with their graven images
mov'd him to jealousy.

59 When God heard this, he waxed wroth,
and much loth'd Isra'l then:

60 So Shiloh's tent he left, the tent
which he had plac'd with men:

61 And he his strength delivered
into captivity;

He left his glory in the hand
of his proud enemy.

62 His people also he gave o'er
unto the sword's fierce rage,
So fore his wrath inflamed was
against his heritage.

63 The fire consum'd their choice young men:
their maids no marriage had.

64 And when their priests fell by the sword,
their wives no mourning made.

65 But then the Lord arose, as one
that doth from sleep awake;

And like a giant, that by wine
refresh'd, a shout doth make.

66 Upon his en'mies hinder parts
he made his stroke to fall :
And so upon them he did put
a shame perpetual.

67 Moreover, he the tabernacle
of Joseph did refuse :
The mighty tribe of Ephraim
he would in no wise chuse.

68 But he did chuse Jehuda's tribe
to be the rest above ;
And of mount Sion he made choice,
which he so much did love.

69 And he his sanctuary built
like to a palace high,
Like to the earth, which he did found
to perpetuity.

70 Of David, that his servant was,
he also choice did make ;
And even from the folds of sheep
was pleased him to take :

71 From waiting on the ewes with young,
he brought him forth to feed
Israel his inheritance,
his people, Jacob's seed.

72 So after the integrity
he of his heart them fed :
And by the good skill of his hands
them wisely governed.

A psalm of Asaph.

This psalm, if penned with any particular event in view, is with most probability made to refer to the destruction of Jerusalem and the temple, and the woful havock made of the Jewish nation by the Chaldeans under Nebuchadnezzar. It is set to the same tune, as I may say, with the lamentations of Jeremiah, and that weeping prophet borrows two verses out of it, (vers. 6. 7.), and makes use of them in his prayer, Jer. x. 25. Some think it was penned long before by the spirit of prophecy, prepared for the use of the church, in that cloudy and dark day: Others, that it was penned then by the spirit of prayer, either by a prophet named Asaph, or some other prophet for the sons of Asaph. Whatever the particular occasion was, we have here, (1.) A representation of the very deplorable condition that the people of God were in at this time, vers. 1.—5. (2.) A petition to God for succour and relief; that their enemies might be reckoned with, vers. 6. 7. 10. 12.; that their sins might be pardoned, vers. 8. 9.; and that they might be delivered, vers. 11. (3.) A plea taken from the readiness of his people to praise him, vers. 13. In times of the church's peace and prosperity, this psalm may, in the singing of it, give us occasion to bless God, that we are not thus trampled on and insulted: but it is especially seasonable in a day of treading down and perplexity, for the exciting of our desires towards God, and the encouragement of our faith in him as the church's patron.

1 **O** God, the heathen entred have
thyne heritage; by them
Defiled is thy house: on heaps
they laid Jerusalem.

2 The bodies of thy servants they
have cast forth to be meat

To rav'nous fowls, thy dear saints flesh
they gave to beasts to eat.

3 Their blood about Jerusalem,
like water, they have shed:
And there was none to bury them,
when they were slain and dead.

4 Unto our neighbours a reproach
most base become are we:
A scorn and laughing-stock to them
that round about us be.

5 How long, Lord, shall thine anger last?
wilt thou still keep the same?
And shall thy fervent jealousy
burn like unto a flame?

6 On heathen pour thy fury forth
that have thee never known,
And on those kingdoms which thy name
have never call'd upon.

7 For these are they who Jacob have
devoured cruelly;
And they his habitation
have caused waste to lie.

8 Against us mind not former sins:
thy tender mercies show,
Let them prevent us speedily;
for we're brought very low.

9 For thy name's glory, help us, Lord,
who hast our Saviour been:
Deliver us for thy name's sake,
O purge away our sin.

- 10 Why say the heathen, Where's their God?
 let him to them be known,
 When those who shed thy servants blood
 are in our sight o'erthrown.
- 11 O let the pris'ners sighs ascend
 before thy sight on high:
 Preserve those in thy mighty pow'r,
 that are design'd to die.
- 12 And to our neighbours bosom cause
 it sev'n-fold render'd be,
 Ev'n the reproach wherewith they have
 O Lord, reproached thee.
- 13 So we thy folk and pasture-sheep,
 shall give thee thanks always:
 And unto generations all
 we will shew forth thy praise.

P S A L M LXXX.

To the chief musician upon Shoshannim, Eduth,
 A psalm of Asaph.

This psalm is much to the same purpose with the next foregoing; some think it was penned upon occasion of the desolation and captivity of the ten tribes, as the foregoing psalm of the two. But many were the distresses of the Israel of God, many perhaps which are not recorded in the sacred history, some whereof might give occasion for the drawing up this psalm, which is proper to be sung in the day of Jacob's trouble; and if, in singing of it, we express a true love to the church, and a hearty concern for its interest, with a firm confidence in God's power to help it out of its greatest distresses, we make melody with our hearts to the Lord. The psalmist here, (1.) Begs for the tokens of God's presence

presence with them, and favour to them, vers. 1. 2. 3. (2.) He complains of the present rebukes they were under, vers. 4.—7. (3.) He illustrates the present desolations of the church, by the comparison of a vine and a vineyard which had flourished, but was now destroyed, vers. 8.—16. (4.) He concludes with prayer to God for the preparing of mercy, vers. 17. 18. 19. This, as many psalms before and after, relate to the public interests of God's Israel, which ought to lie nearer to our hearts, than any secular interest of our own.

- 1 **H**EAR, Isra'l's shepherd, like a flock,
 thou that dost Joseph guide :
 Shine forth, O thou that dost between
 the cherubim's abide.
- 2 In Ephraim's and Benjamin's,
 and in Manasseh's sight,
 O come for our salvation,
 stir up thy strength and might.
- 3 Turn us again, O Lord, our God,
 and upon us vouchsafe
 To make thy countenance to shine,
 and so we shall be safe.
- 4 O Lord of hosts, almighty God,
 how long shall kindled be
 Thy wrath against the prayer made
 by thine own folk to thee ?
- 5 Thou tears of sorrow giv'st to them,
 instead of bread, to eat :
 Yea, tears instead of drink thou giv'st
 to them in measure great.
- 6 Thou makest us a strife unto
 our neighbours round about :

Our

Our enemies among themselves
at us do laugh and flout.

7 Turn us again, O God of hosts,
and upon us vouchsafe

To make thy countenance to shine,
and so we shall be safe.

8 A vine from Egypt brought thou hast,
by thine out-stretched hand;
And thou the heathen out didst cast,
to plant it in their land.

9 Before it thou a room didst make,
where it might grow and stand;
Thou causedst it deep root to take,
and it did fill the land.

10 The mountains vail'd were with its shade
as with a covering;
Like goodly cedars were the boughs
which out from it did spring.

11 Upon the one hand, to the sea
her boughs she did out send?
On th' other side, unto the flood
her branches did extend.

12 Why hast thou then thus broken down
and ta'en her hedge away,
So that all passengers do pluck
and make of her a prey?

13 The boar who from the forest comes
doth waste it at his pleasure;
The wild beast of the field also
devours it out of measure.

- 14 O God of hosts we thee beseech,
 return now unto thine :
 Look down from heav'n in love, behold
 and visit this thy vine :
- 15 This vineyard which thine own right hand
 hath planted us among ;
 And that same branch which for thyself
 thou hast made to be strong.
- 16 Burnt up it is with flaming fire,
 it also is cut down :
 They utterly are perished
 when as thy face doth frown.
- 17 O let thy hand be still upon
 the man of thy right hand ;
 The son of man, whom for thyself
 thou madest strong to stand.
- 18 So henceforth we will not go back,
 nor turn from thee at all :
 O do thou quicken us, and we
 upon thy name will call.
- 19 Turn us again, Lord God of hosts,
 and upon us vouchsafe
 To make thy countenance to shine,
 and so we shall be safe.

P S A L M LXXXI.

To the chief musician upon Githith, *A psalm of Asaph.*

This psalm was penned, as is supposed, not upon occasion of any particular providence, but for the solemnity of a particular ordinance, either that of the new-moon in general, or that of the feast of trumpets,

pets, on the new-moon on the 7th month, Lev. xxiii. 24. Numb. xxix. 1. When David by the Spirit, introduced the singing of psalms into the temple-service, this psalm was intended for that day, to excite and assist the proper devotions of it. All the psalms are profitable; but if one psalm be more suitable than another to the day, and the observances of it, we should choose that. The two great intentions of our religious assemblies, and which we ought to have in our eye, in our attendance on them, are answered in this psalm, which are to give glory to God, and to receive instruction from God; to behold the beauty of the Lord, and to inquire in his temple: accordingly, by this psalm, we are assisted, on our solemn feast-days, (1.) In praising God, for what he is to his people, vers. 1. 2. 3.; and has done for them, vers. 4.—7. (2.) In teaching and admonishing one another, concerning the obligations we lie under to God, vers. 8. 9. 10.; the danger of revolting from him, vers. 11. 12.; and the happiness we should have, if we would but keep close to him, vers. 13.—16. This, though speaking primarily of Israel of old, is written for our learning, and is therefore to be sung with application.

- 1 **S**ING loud to God, our strength: with joy
to Jacob's God do sing.
- 2 Take up a psalm, the pleasant harp,
timbrel and psalt'ry bring.
- 3 Blow trumpets at new-moon, what day
our feast appointed is.
- 4 For charge to Isra'l, and a law
of Jacob's God was this.
- 5 To Joseph this a testimony
he made, when Egypt land

He travell'd thro': where speech I heard
I did not understand.

6 His shoulders I from burdens took :
his hands from pots did free.

7 Thou didst in trouble on me call,
and I deliver'd thee :

In secret place of thundering
I did thee answer make ;

(And at the streams of Meribah
of thee a proof did take.

8 O thou my people, give an ear,
I'll testify to thee :

To thee, O Isra'l, if thou wilt
but hearken unto me.

9 In midst of thee there shall not be
any strange god at all :

Nor unto any god unknown
thou bowing down shalt fall.

10 I am the Lord thy God, which did
from Egypt land thee guide :

I'll fill thy mouth abundantly,
do thou it open wide.

11 But yet my people to my voice
would not attentive be :

And ev'n my chosen Israel
he would have none of me.

12 So to the lust of their own hearts
I them delivered :

And then in counsels of their own
they vainly wandered.

- 13 O that my people had me heard,
 Isra'l my ways had chose !
- 14 I had their en'mies soon subdu'd,
 my hand turn'd on their foes.
- 15 The haters of the Lord to him
 submission should have feign'd;
 But as for them, their time should have
 for evermore remain'd.
- 16 He should have also fed them with
 the finest of the wheat :
 Of honey from the rock, thy fill
 I should have made thee eat.

P S A L M LXXXII.

A psalm of Asaph.

This psalm is calculated for the meridian of princes, courts, and courts of justice, not in Israel only, but in other nations ; yet it was probably penned primarily for the use of the magistrates of Israel, the great Sanhedrim, and others their elders that were in places of power, and, perhaps, by David's direction. This psalm is designed to make kings wise, and ' to instruct the judges of the earth,' as Psal. ii. 10. ; to tell them their duty, as 2 Sam xxii. 3. ; and tell them of their faults, as Psal. lviii. 1. We have here, (1.) The dignity of magistracy, and its dependence upon God, vers. 1. (2.) The duty of magistrates, vers. 3. 4. (3.) The degeneracy of bad magistrates, and the mischief they do, vers. 2. 5. (4.) their doom read, vers. 6. 7. (5.) The desire and prayer of all good people, that the kingdom of God may be set up more and more, vers. 8. Tho' magistrates may most closely apply this psalm to themselves, yet we may any of us sing it with understanding, when we give glory to God, in singing
 of

of it, as presiding in all public affairs, providing for the protection of injured innocency, and ready to punish the most powerful injustice, and which we comfort ourselves with the belief of his present government, and with the hopes of his future judgment.

1 **I**N gods assembly God doth stand:
he judgeth gods among.

2 How long, accepting persons vile,
will ye give judgment wrong?

3 Defend the poor and fatherless:
to poor oppress'd do right.

4 The poor and needy ones set free:
rid them from ill mens might.

5 They know not, nor will understand;
in darknes they walk on:

All the foundations of the earth
out of their course are gone.

6 I said that ye are gods, and are
sons of the Highest all.

7 But ye shall die like men, and as
one of the princes fall.

8 O God, do thou raise up thyself,
the earth to judgment call:

For thou, as thine inheritance,
shalt take the nations all.

P S A L M LXXXIII.

A song or psalm of Asaph.

This psalm is the last of those that go under the name of Asaph: it is penned, as most of those, upon a public account, with reference to the insults of the church's

church's enemies, that sought its ruin; some think it was penned upon occasion of the threatening descent which was made upon the land of Judah in Jehoshaphat's time, by the Moabites and Ammonites, those children of Lot here spoken of, vers. 8. who were at the head of the alliance, and to whom all the other states here mentioned, were auxiliaries: we have the story, 2 Chron. xx. 1. where it is said, the children of Moab and Ammon, and others besides them, invaded the land. Others think, it was penned with reference to all the confederacies of the neighbour-nations against Israel, from first to last. The psalmist here makes an appeal and application, (1.) To God's knowledge, by a remonstrance of their designs and endeavours to destroy Israel, vers. 1. to 8. (2.) To God's justice and jealousy, both for his church, and for his own honour, by an earnest prayer for the defeat of their attempt, that the church might be preserved, the enemies humbled, and God glorified, vers. 9.—18. This, in the singing of it, we may apply to the enemies of the gospel-church, all Antichristian powers and factions, representing to God their confederacies against Christ and his kingdom, and rejoicing in hopes that all their projects will be baffled, and the gates of hell shall not prevail against the church.

1 **K**EEP not, O God, we thee intreat,
O keep not silence now:

Do thou not hold thy peace, O God,
and still no more be thou.

2 For lo, thine enemies a noise
tumultuously have made:

And they that haters are of thee
have lifted up the head.

3 Against thy chosen people they
do crafty counsel take:

And

- And they against thy hidden ones
do consultations make.
- 4 Come, let us cut them off, said they,
from being a nation,
That of the name of Israel may
no more be mention.
- 5 For with joint heart they plot : in league
against thee they combine.
- 6 The tents of Edom, Ishma'lites ;
Moab's and Hagar's line.
- 7 Gebal, and Ammon, Amalek,
Philistines, those of Tyre :
- 8 And Assur join'd with them : to help
Lot's children they conspire.
- 9 Do to them as to Midian,
Jabin at Kison strand ;
- 10 And Sis'ra which at Endor fell,
as dung to fat the land.
- 11 Like Oreb, and like Zeeb make
their noble men to fall :
Like Zeba, and Zalmunna-like,
make thou their princes all :
- 12 Who said, For our possession
let us God's houses take.
- 13 My God, them like a wheel, as chaff
before the wind them make.
- 14 As fire consumes the wood, as flame
doth mountains set on fire ;
- 15 Chase and affright them with the storm
and tempest of thine ire.

- 16 Their faces fill with shame, O Lord,
that they may seek thy name.
- 17 Let them confounded be, and vex'd,
and perish in their shame:
- 18 That men may know, that thou to whom
alone doth appertain
The name JEHOVAH, dost most high
o'er all the earth remain.

P S A L M LXXXIV.

To the chief musician upon Gittith, A psalm for
the sons of Korah.

Though David's name be not in the title of this psalm, yet we have reason to think he was the penman of it, because it breathes so much of his excellent spirit, and is so like to the sixty-third psalm, which was penned by him; it is supposed, that David penned this psalm, when he was forced by Absalom's rebellion to quit his city, which he lamented his absence from, not so much because it was the royal city, as because it was the holy city; witness this psalm, which contains the pious breathings of a gracious soul after God, and communion with him. Though it be not intitled, yet it may fitly be looked upon as a psalm or song for the Sabbath-day, the day of our solemn assemblies. The psalmist here with great devotion expresseth his affection, (1.) To the ordinances of God; his value for them, vers. 1.; desire towards them, vers. 2. 3.; his conviction of the happiness of those that did enjoy them, vers. 4. to 7.; and his placing his own happiness so very much in the enjoyment of them, vers. 10. (2.) To the God of the ordinances; his desire towards him, vers. 8. 9.; his faith in him, vers. 11.; and his conviction of the happiness of those that put their confidence in him, vers. 12. In singing this psalm, we

should have the same devout affections working towards God that David had, and then the singing of it will be very pleasant.

1 **H**OW lovely is thy dwelling-place!
O Lord of hosts, to me!

The tabernacles of thy grace,
how pleasant Lord, they be!

2 My thirsty soul longs veh'mently,
yea fain'ts thy courts to see:

My very heart and flesh cry out,
O living God, for thee.

3 Behold, the sparrow findeth out
an house wherein to rest,

The swallow also for herself
hath purchased a nest,

Ev'n thine own altars; where she safe
her young ones forth may bring,

O thou Almighty, Lord of hosts,
who art my God and King.

4 Blest are they in thy house that dwell,
they ever give thee praise.

5 Blest is the man whose strength thou art,
in whose heart are thy ways.

6 Who passing thorough Baca's vale,
therein do dig up wells:

Allo the rain that falleth down
the pools with water fills.

7 So they from strength unwearied go
still forward unto strength,

Until in Sion they appear
before the Lord at length.

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- 8 Lord God of hosts, my prayer hear :
O Jacob's God, give ear.
- 9 See God our shield, look on the face
of thine anointed dear.
- 10 For in thy courts one day excels
a thousand : rather in
My God's house will I keep a door,
than dwell in tents of sin.
- 11 For God the Lord's a sun and shield :
he'll grace and glory give :
And will withhold no good from them
that uprightly do live.
- 12 O thou that art the Lord of hosts,
that man is truly blest,
Who by assured confidence
on thee alone doth rest.

P S A L M LXXXV.

To the chief musician, A psalm for the sons of Korah.

Interpreters are generally of opinion, that this psalm was penned after the return of the Jews out of their captivity in Babylon, when they still remained under some tokens of God's displeasure, which they here pray for the removal of. And nothing appears to the contrary, but that it might be penned then, as well as Psalm cxxxvii. They are the public interests that lie near the psalmist's heart, here, and the psalm is penned for the great congregation. The church was here in a deluge, above were clouds, below were waves, every thing was dark and dismal; the church is like Noah in the ark, between life and death, between hope and fear; being so, (1.) Here is the dove sent forth in prayer. The petitions are,

against sin and wrath, vers. 4. ; and for mercy and grace, vers. 7. : the pleas are taken from former favours, vers. 1. 2. 3. ; and present distresses, vers. 5. 6. (2.) Here is the dove returning with an olive-branch of peace and good tidings ; the psalmist expects her return, vers. 8. ; and then recounts the favours to God's Israel, which by the spirit of prophecy he gave assurance of to others, and by the spirit of faith he took the assurance of to himself, vers. 9.—13. In singing this psalm, we may be assisted in our prayers to God, both for his church in general, and for the land of our nativity in particular. The former part will be of use to direct our desires ; the latter to encourage our faith and hope in those prayers.

- 1 **O** Lord, thou hast been favourable
to thy beloved land ;
Jacob's captivity thou hast
recall'd with mighty hand.
- 2 Thou pardoned thy people hast
all their iniquities,
Thou all their trespasses and sins
hast cov' red from thine eyes.
- 3 Thou took'st off all thine ire, and turn'dst
from thy wrath's furiousness.
- 4 Turn us, God of our health, and cause
thy wrath 'gainst us to cease.
- 5 Shall thy displeasure thus endure
against us without end ?
Wilt thou to generations all
thine anger forth extend ?
- 6 That in thee may thy people joy
wilt thou not us revive ?

7 Shew us thy mercy, Lord, to us
do thy salvation give.

8 I'll hear what God the Lord will speak:
to his folk he'll speak peace,
And to his saints: but let them not
return to foolishness.

9 To them that fear him, surely near
is his salvation;
That glory in our land may have
her habitation.

10 Truth met with mercy, righteousness
and peace kiss'd mutually.

11 Truth springs from earth, and righteousness
looks down from heaven high.

12 Yea, what is good the Lord shall give:
our land shall yield increase.

13 Justice, to set us in his steps,
shall go before his face.

P S A L M LXXXVI.

A prayer of David.

This psalm is intitled a prayer of David; probably it was not penned, upon any particular occasion, but was a prayer he often used himself, and recommended to others for their use, especially in a day of affliction. Many think that David penned this prayer as a type of Christ, 'who, in the days of his flesh, offered up strong cries,' Heb. v. 7. David in his prayer, (according to the nature of that duty),
(1.) Gives glory to God, vers. 8. 9. 10. 12. 13.
(2.) Seeks for grace and favour from God; that God would hear his prayers, vers. 1. 6. 7.; preserve and save him, and be merciful to him, vers. 2.

3. 16. ; that he would give him joy, and grace, and strength, and put honour upon him, vers. 4. 11. 17. ; he pleads God's goodness, vers. 5. 15. ; and the malice of his enemies, vers. 14. In singing this, we must, as David did, lift up our souls to God with application.

- 1 **O** Lord, do thou bow down thine ear,
and hear me graciously ;
Because I fore afflicted am,
and am in poverty.
- 2 Because I'm holy, let my soul
by thee preserved be :
O thou my God, thy servant save
that puts his trust in thee.
- 3 Sith unto thee I daily cry,
be merciful to me.
- 4 Rejoice thy servant's soul : for, Lord,
I lift my soul to thee.
- 5 For thou art gracious, O Lord,
and ready to forgive ;
And rich in mercy, all that call
upon thee to relieve.
- 6 Hear, Lord, my pray'r : unto the voice
of my request attend.
- 7 In troublous times I'll call on thee :
for thou wilt answer send.
- 8 Lord, there is none among the gods
that may with thee compare :
And like the works, which thou hast done,
not any work is there.
- 9 All nations whom thou mad'st shall come
and worship rev'rently

Before

Before thy face: and they, O Lord,
thy name shall glorify.

10 Because thou art exceeding great,
and works by thee are done

Which are to be admir'd: and thou
art God thyself alone.

11 Teach me thy way, and in thy truth,
O Lord, then walk will I:

Unite my heart, that I thy name
may fear continually.

12 O Lord my God, with all my heart
to thee I will give praise:

And I the glory will ascribe
unto thy name always.

13 Because thy mercy toward me
in greatness doth excel:

And thou deliver'd hast my soul
out from the lowest hell.

14 O God, the proud against me rise,
and vi'lent men have met,

That for my soul have fought, and thee
before them have not set.

15 But thou art full of pity, Lord,
a God most gracious;

Long-suffering, and in thy truth
and mercy plenteous:

16 O turn to me thy countenance,
and mercy on me have:

Thy servant strengthen, and the son
of thine own hand-maid save.

17 Shew me a sign for good, that they
 which do me hate may see,
 And be asham'd: because thou, Lord,
 didst help and comfort me.

P S A L M LXXXVII.

A psalm or song for the sons of Korah.

The foregoing psalm was very plain and easy, but in this, are things dark, and hard to be understood. It is an encomium of Sion, as a type and figure of the gospel-church, to which what is here spoken, is very applicable. Sion, for the temple's sake, is here preferred, (1.) Before the rest of the land of Canaan, as being crowned with special tokens of God's favour, vers. 1. 2. 3. (2.) Before any other place or country whatsoever, as being replenished with more eminent men, and with a greater plenty of divine blessings, vers. 4.—7. Some think it was penned to express the joy of God's people, when Sion was in a flourishing state; others think it was penned to encourage their faith and hope, when Sion was in ruins, and was to be rebuilt after the captivity; though no man cared for her, Jer. xxx. 17. 'This is Zion whom no man seeketh after,' yet God had done great things for her, and spoken glorious things of her; which should all have their perfection and accomplishment in the gospel-church, to that therefore we must have an eye in singing this psalm.

1 **U**PON the hills of holiness
 he his foundation sets.

2 God, more than Jacob's dwellings all,
 delights in Sion's gates.

3 Things glorious are said of thee,
 thou city of the Lord.

4 Rahab

4 Rahab and Babel, I, to those
that know me, will record :

Behold ev'n Tyrus, and with it
the land of Palestine,

And likewise Ethiopia :

this man was born therein.

5 And it of Sion shall be said,

This man, and that man there

Was born : and he that is most High
himself shall stablish her.

6 When God the people writes, he'll count
that this man born was there.

7 There be that sing and play : and all
my well-springs in thee are.

P S A L M LXXXVIII.

A song or psalm for the sons of Korah, to the chief
musician upon Mahalath Leannoth, Maschil of
Heman the Ezrahite.

This psalm is a lamentation ; one of the most melan-
choly of all the psalms ; and doth not conclude as
usually the melancholy psalms do, with any of the
least intimation of comfort, or joy, but from first
to last, it is mourning and wo. It is not upon a pu-
blic account that the psalmist here complains : here
is no mention of the afflictions of the church, but
only upon a personal account, especially trouble of
mind, and the grief impressed upon his spirits, both
by his outward afflictions, and by the remembrance
of his sins, and the fear of God's wrath. It is re-
ckoned among the penitential psalms, and it is well
when our fears are thus turned into the right chan-
nel, and we take occasion from our worldly grie-
vances, to sorrow after a godly sort. In this psalm,

we have, (1.) The great pressure of spirit that the psalmist was under, vers. 3.—6. (2.) The wrath of God, which was the cause of that pressure, vers. 7. 15. 16. 17. (3.) The wickedness of his friends, vers. 8. 18. (4.) The application he made to God by prayer, vers. 1. 2. 9. 13. (5.) His humble expostulations and pleadings with God, vers. 10. 12. 14. Those who are in trouble of mind, may sing this psalm feelingly; those that are not, ought to sing it thankfully, blessing God that it is not their case.

1 **L**ORD God, my Saviour, day and night
before thee cry'd have I.

2 Before thee let my prayer come;
give ear unto my cry.

3 For troubles great do fill my soul:
my life draws nigh the grave.

4 I'm counted with those that go down
to pit, and no strength have.

5 Ev'n free among the dead, like them
that slain in grave do lie;

Cut off from thy hand, whom no more
thou hast in memory.

6 Thou hast me laid in lowest pit,
in deeps and darksome caves.

7 Thy wrath lies hard on me, thou hast
me press'd with all thy waves.

8 Thou hast put far from me my friends:
thou mad'st them to abhor me:

And I am so shut up, that I
find no evasion for me.

9 By reason of affliction,
mine eye mourns dolefully:

To thee, Lord do I call, and stretch
my hands continually.

- 10 Wilt thou shew wonders to the dead?
shall they rise and thee bless?
- 11 Shall in the grave thy love be told?
in death thy faithfulness?
- 12 Shall thy great wonders in the dark,
or shall thy righteousness
Be known to any in the land
of deep forgetfulness?
- 13 But, Lord, to thee I cry'd, my pray'r
at morn prevent shall thee.
- 14 Why, Lord, dost thou cast off my soul?
and hid'st thy face from me?
- 15 Distrest am I, and from my youth
I ready am to die:
Thy terrors I have born, and am
distracted fearfully.
- 16 The dreadful fierceness of thy wrath
quite over me doth go;
Thy terrors great have cut me off,
they did pursue me so:
- 17 For round about me ev'ry day,
like water, they did roul;
And, gathering together, they
have compassed my soul.
- 18 My friends thou hast put far from me,
and him that did me love;
And those that mine acquaintance were
to darkness didst remove.

Maschil of Ethan the Ezrahite.

Many psalms that begin with complaint and prayer, end with joy and praise; but this begins with joy and praise, and ends with sad complaints and petitions; for the psalmist first recounts God's former favours, and then with the consideration of them, aggravates the present grievances. It is uncertain when it was penned; only in general, that it was at a time when the house of David was woefully eclipsed; some think it was at the time of the captivity of Babylon, when king Zedekiah was insulted over, and abused by Nebuchadnezzar, and then they make the title to signify no more, but that the psalm was set to the tune of a song of Ethan the son of Zerah, called Maschil; others suppose it to be penned by Ethan, who is mentioned in the story of Solomon, who outliving that glorious prince, thus lamented the great disgrace done to the house of David in the next reign, by the revolt of the ten tribes. 1. The psalmist, in the joyful pleasant part of the psalm, gives glory to God, and takes comfort to himself and his friends: and this he doth more briefly, mentioning God's mercy and truth, vers. 1.; and his covenant, vers. 2. 3. 4.: but more largely in the following verses, wherein, (1.) He adores the glory and perfection of God, vers. 5. to 14. (2.) He pleaseth himself in the happiness of those that are admitted into communion with him, vers. 15.—18. (3.) He builds all his hope upon God's covenant with David, as a type of Christ, vers. 19.—37. 2. In the melancholy part of the psalm, he laments the present calamitous state of the prince and royal family, vers. 38.—45.; expostulates with God upon it, vers. 46.—49.; and concludes with prayer for redress, vers. 50. 51. In singing this psalm, we must have high thoughts of God, a lively faith in his covenant with the Redeemer, and a sympathy with the afflicted parts of the church.

- 1 **G**OD's mercies I will ever sing
and with my mouth I shall
Thy faithfulness make to be known
to generations all.
- 2 For mercy shall be built, said I,
for ever to endure ;
Thy faithfulness, ev'n in the heav'ns,
thou wilt establish sure.
- 3 I with my chosen one have made
a cov'nant graciously ;
And to my servant whom I lov'd,
to David sworn have I :
- 4 That I thy seed establish shall
for ever to remain,
And will to generations all
thy throne build and maintain.
- 5 The praises of thy wonders, Lord,
the heavens shall express ;
And in the congregation
of saints, thy faithfulness.
- 6 For who in heaven with the Lord
may once himself compare ?
Who is like God among the sons
of those that mighty are ?
- 7 Great fear in meeting of the saints
is due unto the Lord :
And he of all about him, should
with rev'ence be ador'd.
- 8 O thou that art the Lord of hosts,
what Lord in mightiness

Is like to thee, who compass round
art with thy faithfulness?

9 Ev'n in the raging of the sea
thou over it dost reign;

And when the waves thereof do swell
thou stillest them again.

10 Rahab in pieces thou didst break,
like one that slaughter'd is;

And with thy mighty arm thou hast
dispers'd thine enemies.

11 The heav'ns are thine, thou for thine own
the earth dost also take:

The world, and fulness of the same,
thy pow'r did found and make.

12 The north and south from thee alone
their first beginning had:

Both Tabor mount and Hermon hill
shall in thy name be glad.

13 Thou hast an arm that's full of pow'r:
thy hand is great in might:

And thy right hand exceedingly
exalted is in height.

14 Justice and judgment of thy throne
are made the dwelling-place:

Mercy, accompany'd with truth,
shall go before thy face.

15 O greatly blest the people are,
the joyful sound that know:

In brightness of thy face, O Lord,
they ever on shall go.

- 16 They in thy name shall all the day
rejoice exceedingly ;
And in thy righteousness shall they
exalted be on high.
- 17 Because the glory of their strength
doth only stand in thee :
And in thy favour shall our horn
and pow'r exalted be.
- 18 For God is our defence, and he
to us doth safety bring ;
The holy One of Israel
is our almighty King.
- 19 In vision to thy holy One
thou saidst, I help upon
A strong one laid : out of the folk
I rais'd a chosen one ;
- 20 Ev'n David, I have found him out
a servant unto me ;
And, with my holy oil, my king
anointed him to be.
- 21 With whom my hand shall stablish'd be,
mine arm shall make him strong.
- 22 On him the foe shall not exact,
nor son of mischief wrong.
- 23 I will beat down before his face
all his malicious foes ;
I will them greatly plague, who do
with hatred him oppose.
- 24 My mercy and my faithfulness,
with him yet still shall be :

- And in my name his horn and pow'r
men shall exalted see.
- 25 His hand and pow'r shall reach afar,
I'll set it in the sea;
And his right hand established
shall in the rivers be.
- 26 Thou art my father, he shall cry,
thou art my God alone;
And he shall say, 'Thou art the rock
of my salvation.
- 27 I'll make him my first-born, more high
than kings of any land.
- 28 My love I'll ever keep for him,
my cov'nant fast shall stand.
- 29 His seed I by my pow'r will make
for ever to endure;
And, as the days of heav'n, his throne
shall stable be and sure.
- 30 But if his children shall forsake
my laws, and go astray,
And in my judgments shall not walk,
but wander from my way;
- 31 If they my laws break, and do not
keep my commandements:
- 32 I'll visit then their faults with rods,
their sins with chastisements.
- 33 Yet I'll not take my love from him,
nor false my promise make.
- 34 My cov'nant I'll not break, nor change
what with my mouth I spake.

- 35 Once by my holiness I swear,
to David I'll not lye.
- 36 His seed and throne shall as the sun
before me last for ay.
- 37 It, like the moon, shall ever be
establiſh'd ſtedfaſtly ;
And like to that which in the heav'n
doth witneſs faithfully.
- 38 But thou diſpleaſed haſt caſt off,
thou didſt abhor and lothe ;
With him that thine anointed is
thou haſt been very wroth.
- 39 Thou haſt thy ſervant's covenant
made void, and quite caſt by :
Thou haſt prophan'd his crown, while it
caſt on the ground doth lie,
- 40 Thou all his hedges haſt broke down,
his ſtrong holds down haſt torn.
- 41 He to all paſſers by a ſpoil,
to neighbours is a ſcorn.
- 42 Thou haſt ſet up his foes right hand,
mad'ſt all his en'mies glad ;
- 43 Turn'd his ſword's edge, and him to ſtand
in battle haſt not made.
- 44 His glory thou haſt made to ceaſe,
his throne to ground down caſt ;
- 45 Shortned his days of youth : and him
with ſhame thou cover'd haſt.
- 46 How long, Lord, wilt thou hide thyſelf,
for ever in thine ire ?

And shall thine indignation
burn like unto a fire ?

47 Remember, Lord, how short a time
I shall on earth remain :

O wherefore is it so that thou
hast made all men in vain ?

48 What man is he that liveth here,
and death shall never see ?

Or from the power of the grave
what man his soul shall free ?

49 Thy former loving-kindnesses,
O Lord, where be they now ?

Those which in truth and faithfulness
to David sworn hast thou ?

50 Mind, Lord, thy servant's sad reproach,
how I in bosom bear

The scornings of the people all,
who strong and mighty are.

51 Wherewith thy raging enemies
reproach'd, O Lord, think on ;

Wherewith they have reproach'd the steps
of thine anointed one.

52 All blessing to the Lord our God
let be ascribed then :

For evermore, so let it be.

Amen, yea, and Amen.

P S A L M XC.

A prayer of Moses the man of God.

The foregoing psalm was supposed to be penned as late
as the captivity in Babylon; this, it is plain, was
penned

penned as early as the deliverance out of Egypt, and yet they are put close together in this collection of divine songs. This psalm was penned by Moses, as appears by the title, the most ancient penman of sacred writ. We have upon record a praising song of his, *Exod. xv.* which is alluded to *Rev. xv. 3.*; and an instructing song of his, *Deut. xxxii.*; but this is of a different nature from both, for it is called a prayer. It is supposed that this psalm was penned upon occasion of the sentence passed upon Israel in the wilderness, for their unbelief, murmuring, and rebellion, that their carcases should fall in the wilderness, that they should be wasted away by a series of miseries for thirty-eight years together, and none of them that were then of age should enter Canaan. This was calculated for their wanderings in the wilderness, as that other song of Moses, *Deut. xxxi. 19. 21.* was for their settlement in Canaan. We have the story to which this psalm seems to refer, *Numb. xiv.* Probably, Moses penned this prayer to be daily used, either by the people in their tents, or at least, by the priests in the tabernacle-service, during that tedious fatigue of theirs in the wilderness. In it, (1.) Moses comforts himself, and his people, with the eternity of God, and their interest in him however, *vers. 1. 2.* (2.) He humbles himself, and his people, with the consideration of the frailty of man, *vers. 3.—6.* (3.) He submits himself, and his people, to the righteous sentence of God passed upon them, *vers. 7.—11.* (4.) He commits himself and his people to God, by prayer, for divine mercy and grace, and the return of God's favour, *vers. 12.—17.* Though it seems to have been penned upon this particular occasion, yet it is very applicable to the frailty of human life in general; and, in singing of it, we may easily apply it to the years of our passage through the wilderness of this world; and it furnisheth us with meditations and prayers very suitable to the solemnity of a funeral.

- 1 **L**ORD, thou hast been our dwelling-place
in generations all :
- 2 Before thou ever hadst brought forth
the mountains great or small.
Ere ever thou hadst form'd the earth
and all the world abroad ;
Ev'n thou from everlasting art
to everlasting God.
- 3 Thou dost unto destruction
man that is mortal turn :
And unto them thou say'st, Again
ye sons of men return.
- 4 Because a thousand years appear
no more before thy sight,
Than yesterday, when it is past,
or than a watch by night.
- 5 As with an overflowing flood,
thou carry'st them away.
They like a sleep are : like the grass
that grows at morn, are they.
- 6 At morn it flourisheth and grows,
cut down at ev'n doth fade.
- 7 For by thine anger we're consum'd,
thy wrath makes us afraid.
- 8 Our sins thou and iniquities
dost in thy presence place,
And sett'st our secret faults before
the brightness of thy face.
- 9 For in thine anger all our days
do pass on to an end ;

And as a tale that hath been told,
so we our years do spend.

10 Threescore and ten years do sum up
our days and years, we see;
Or if, by reason of more strength,
in some fourscore they be:
Yet doth the strength of such old men
but grief and labour prove;
For it is soon cut off, and we
fly hence, and soon remove.

11 Who knows the power of thy wrath?
according to thy fear,

12 So is thy wrath. Lord, teach thou us
our end in mind to bear:

And so to count our days, that we
our hearts may still apply

To learn thy wisdom and thy truth,
that we may live thereby.

13 Turn yet again to us, O Lord;
how long thus shall it be?

Let it repent thee now for those
that servants are to thee.

14 O with thy tender mercies, Lord,
us early satisfy;

So we rejoice shall all our days,
and still be glad in thee.

15 According as the days have been
wherein we grief have had,

And years wherein we ill have seen,
so do thou make us glad.

- 16 O let thy work and pow'r appear
thy servants face before ;
And shew unto their children dear
thy glory evermore.
- 17 And let the beauty of the Lord
our God be us upon :
Our handy-works establish thou,
establish them each one.

P S A L M XCI.

Some of the ancients were of opinion, that Moses was the penman, not only of the foregoing psalm, which is expressly said to be his, but also of the eight that next follow it ; but that cannot be, for Psal. xc. is expressly said to be penned by David, and long after Moses, Heb. iv. 7. And it is probable, this psalm also was penned by David ; it is a writ of protection for all true believers, not in the name of king David, or under his broad seal ; he needed it himself, especially if the psalm was penned, as some conjecture it was, at the time of the pestilence which was sent for his numbering the people ; but in the name of the King of kings, and under the broad seal of Heaven. Observe, (1.) The psalmist's own resolution to take God for his keeper, vers. 2. ; from which he gives both direction and encouragement to others, vers. 9. (2.) The promises which are here made in God's name to all those that do so in sincerity. 1. They shall be taken under the peculiar care of Heaven, vers. 1. 4. 2. They shall be delivered from the malice of the powers of darkness, vers. 3.—6. ; and that by a distinguishing preservation, vers. 7. 8. 3. They shall be the charge of the holy angels, vers. 10. 11. 4. They shall triumph over their enemies, vers. 13. 5. They shall be the special favourites of God himself, vers. 14. 15. 16. In
singing

singing this, we must shelter ourselves under, and then solace ourselves in the divine protection. Many think, that to Christ, as Mediator, these promises do primarily belong, Isa. xlii. 2.; not because to him the devil applied one of these promises, Mat. iv. 6. but because to him they are very applicable, and coming through him, they are more sweet and sure to all believers.

1 **H**E that doth in the secret place
of the most High reside,
Under the shade of him that is
th' Almighty shall abide.

2 I of the Lord, my God, will say,
He is my refuge still,
He is my fortress, and my God,
and in him trust I will.

3 Assuredly he shall thee save,
and give deliverance
From subtile fowlers snare, and from
the noisome pestilence.

4 His feathers shall thee hide; thy trust
under his wings shall be:
His faithfulness shall be a shield
and buckler unto thee.

5 Thou shalt not need to be afraid
for terrors of the night,
Nor for the arrow that doth fly
by day, while it is light:

6 Nor for the pestilence that walks
in darkness secretly:
Nor for destruction that doth waste
at noon-day openly.

7 A thou.

- 7 A thousand at thy side shall fall,
on thy right hand shall lie,
Ten thousand dead; yet unto thee
it shall not once come nigh.
- 8 Only thou with thine eyes shalt look,
and a beholder be;
And thou therein the just reward
of wicked men shalt see.
- 9 Because the Lord, who constantly
my refuge is alone,
Ev'n the most High is made by thee
thy habitation:
- 10 No plague shall near thy dwelling come,
no ill shall thee befall:
- 11 For, thee to keep in all thy ways,
his angels charge he shall.
- 12 They in their hands shall bear thee up,
still waiting thee upon,
Lest thou at any time shouldst dash
thy foot against a stone.
- 13 Upon the adder thou shalt tread,
and on the lions strong;
Thy feet on dragons trample shall,
and on the lions young.
- 14 Because on me he set his love,
I'll save and set him free:
Because my great name he hath known,
I will him set on high.
- 15 He'll call on me, I'll answer him:
I will be with him still,

In trouble to deliver him,
and honour him I will.

16 With length of days unto his mind

I will him satisfy ;

I also my salvation

will cause his eyes to see.

P S A L M XCII.

A psalm or song for the Sabbath-day.

It is a groundless opinion of some of the Jewish writers, who are usually free of their conjectures, that this psalm was penned, and sung by Adam in innocence, on the first sabbath. It is inconsistent with the psalm itself, which speaks of the workers of iniquity, when as yet sin had not entered. It is probable, it was penned by David, and being calculated for the Sabbath-day, (1.) Praise, the business of the Sabbath, is here recommended, vers. 1. 2. 3. (2.) God's works, which gave occasion for the Sabbath, are here celebrated, as great and unsearchable in general, vers. 4. 5. 6. In particular, with reference to the works both of providence and redemption, the psalmist sings unto God both of mercy and judgment, the ruin of sinners, and the joy of saints, three times counterchanged. 1. The wicked shall perish, vers. 7. ; but God is eternal, vers. 8. 2. God's enemies shall be cut off, but David shall be exalted, vers. 9. 10. 3. David's enemies shall be confounded, vers. 11. ; but all the righteous shall be fruitful and flourishing, vers. 12. — 15. In singing this psalm, we must take pleasure in giving to God the glory due to his name, and triumph in his works.

1 **T**O render thanks unto the Lord

it is a comely thing,

And to thy name, O thou most High,

due praise aloud to sing :

- 2 Thy loving-kindness to shew forth
when shines the morning light,
And to declare thy faithfulness,
with pleasure ev'ry night.
- 3 On a ten stringed instrument,
upon the psaltery:
And on the harp with solemn sound,
and grave sweet melody.
- 4 For thou, Lord, by thy mighty works,
hast made my heart right glad:
And I will triumph in the works
which by thine hands were made.
- 5 How great, Lord, are thy works! each
of thine a deep it is: [thought
- 6 A brutish man it knoweth not:
fools understand not this.
- 7 When those that lewd and wicked are,
spring quickly up like grass,
And workers of iniquity
do flourish all apace:
It is that they for ever may
destroyed be and slain:
- 8 But thou, O Lord, art the most High,
for ever to remain.
- 9 For lo, thine enemies, O Lord,
thine en'mies perish shall:
The workers of iniquity
shall be dispersed all.
- 10 But thou shalt, like unto the horn
of th' unicorn, exalt

My horn on high : thou with fresh oil
anoint me also shalt.

11 Mine eyes shall also my desire
see on mine enemies :

Mine ears shall of the wicked hear
that do against me rise.

12 But like the palm-tree flourishing
shall be the righteous one :

He shall like to the cedar grow
that is in Lebanon.

13 Those that within the house of God
are planted by his grace,

They shall grow up, and flourish all
in our God's holy place.

14 And in old age when others fade,
they fruit still forth shall bring :

They shall be fat, and full of sap,
and ay be flourishing :

15 To shew that upright is the Lord :
he is a rock to me :

And he from all unrighteousness
is altogether free.

P S A L M XCIII.

This short psalm sets forth the honour of the kingdom of God among men, to his glory, the terror of his enemies, and the comfort of all his loving subjects. And it relates both to the kingdom of his providence, by which he upholds and governs the world, and especially to the kingdom of his grace, by which he secures the church, sanctifies and preserves it. The administration of both these kingdoms is put into the hands of the Messiah, and to

him, doubtless, the prophet here bears witness, and to his kingdom, speaking of it as present, because sure; and because, as the eternal Word, even before his incarnation, he was Lord of all. Concerning God's kingdom, glorious things are here spoken. (1.) Have other kings their royal robes? so has he, vers. 1. (2.) Have they their throne? so has he, vers. 2. (3.) Have they their enemies whom they subdue and triumph over? so has he, vers. 3. 4. (4.) Is it their honour to be faithful and holy? so is it his, vers. 5. In singing this psalm, we forget ourselves, if we forget Christ to whom the Father has given all power both in heaven and in earth.

- 1 **T**HE Lord doth reign, and cloth'd is he
with majesty most bright:
His works do shew him cloth'd to be
And girt about with might:
The world is also stablished,
that it cannot depart.
- 2 Thy throne is fix'd of old, and thou
from everlasting art.
- 3 The floods, O Lord, have lifted up,
they lifted up their voice:
The floods have lifted up their waves,
and made a mighty noise.
- 4 But yet the Lord, that is on high,
is more of might by far
Than noise of many waters is,
or great sea-billows are.
- 5 Thy testimonies ev'ry one
in faithfulness excel:
And holiness for ever, Lord,
thine house becometh well.

This psalm was penned when the church of God was under hatches, oppressed and persecuted; and it is an appeal to God, as the Judge of heaven and earth, and an address to him, to appear for his people, against his and their enemies. Two things this psalm speaks, (1.) Conviction and terror to the persecutors, vers. 1.—11. shewing them their danger and folly, and arguing with them. (2.) Comfort and peace to the persecuted, vers. 12.—23.; assuring them both from God's promise, and from the psalmist's own experience, that their troubles would end well, and God would in due time appear to their joy, and the confusion of those that set themselves against them. In singing this psalm, we must look abroad upon the pride of oppressors, with a holy indignation, and the tears of the oppressed, with a holy compassion; but at the same time, look upwards to the righteous Judge, with an entire satisfaction, and look forward to the end of all these things, with a pleasing hope.

- 1 **O** Lord God, unto whom alone
all vengeance doth belong:
O mighty God, who vengeance own'st
shine forth avenging wrong.
- 2 Lift up thyself thou of the earth
the sov'reign Judge that art:
And unto those that are so proud
a due reward impart.
- 3 How long, O mighty God, shall they
who lewd and wicked be,
How long shall they that wicked are
thus triumph haughtily?
- 4 How long shall things most hard by them
be uttered and told;

And all that work iniquity
to boast themselves be bold?

5 Thy folk they break in pieces, Lord,
thine heritage opprefs.

6 The widow they, and stranger flay,
and kill the fatherless.

7 Yet fay they, God it fhall not fee;
nor God of Jacob know.

8 Ye brutifh people, underftand:
fools, when wife will ye grow!

9 The Lord did plant the ear of man,
and hear then fhall not he?

He only form'd the eye, and then
fhall he not clearly fee?

10 He that the nations doth correct,
fhall he not chaftife you?

He knowledge unto man doth teach,
and fhall himfelf not know?

11 Man's thoughts to be but vanity,
the Lord doth well difcern.

12 Bleft is the man thou chaft'neft, Lord,
and mak'ft thy law to learn.

13 That thou may'ft give him reft from days
of fad adverfity,

Until the pit be digg'd for thofe
that work iniquity.

14 For fure the Lord will not caft off
thofe that his people be,

Neither his own inheritance
quit and forfake will he.

15 But judgment unto righteousness
shall yet return again:
And all shall follow after it
that are right-hearted men.

16 Who will rise up for me against
those that do wickedly?
Who will stand up for me 'gainst those
that work iniquity?

17 Unless the Lord had been my help,
when I was sore oppress'd,
Almost my soul had in the house
of silence been at rest.

18 When I had uttered this word,
(my foot doth slip away,)
Thy mercy held me up, O Lord,
thy goodness did me stay.

19 Amidst the multitude of thoughts
which in my heart do fight,
My soul, lest it be overcharg'd,
thy comforts do delight.

20 Shall of iniquity the throne
have fellowship with thee,
Which mischief, cunningly contriv'd,
doth by a law decree?

21 Against the righteous souls they join,
they guiltless blood condemn.

22 But of my refuge God's the rock,
and my defence from them.

23 On them their own iniquity
the Lord shall bring and lay,

And cut them off in their own sin :
our Lord God shall them slay.

PSALM XCV.

For the expounding of this psalm, we may borrow a great deal of light from the apostle's discourse, Heb. iii. and iv. ; where it appears both to have been penned by David, and to have been calculated for the days of the Messiah ; for it is there said expressly, Heb. iv. 7. that the day here spoken of, vers. 7. is to be understood of the gospel-day, in which God speaks to us by his Son, in a voice which we are concerned to hear, and proposeth to us a rest, besides that of Canaan. In singing of psalms, it is intended, (1.) That we should make melody unto the Lord, and that we are here excited to do, and assisted in doing ; being called upon to praise God, vers. 1. 2. as a great God, vers. 3. 4. 5. and as our gracious benefactor, vers. 6. 7. (2.) That we should teach and admonish ourselves, and one another ; and we are here taught and warned to hear God's voice, vers. 7. ; and not to harden our hearts, as the Israelites in the wilderness did, vers. 8. 9. lest we fall under God's wrath, and fall short of his rest, as they did, vers. 10. 11. This psalm must be sung with an holy reverence of God's majesty, and a dread of his justice, with a desire to please him, and a fear to offend him.

1 **O** Come, let us sing to the Lord :
come, let us every one

A joyful noise make to the rock
of our salvation.

2 Let us before his presence come,
with praise and thankful voice :

Let us sing psalms to him with grace,
and make a joyful noise.

3 For God a great God, and great King,
above all gods he is.

4 Depths of the earth are in his hand :
the strength of hills is his.

5 To him the spacious sea belongs,
for he the same did make :

The dry land also from his hands
its form at first did take.

6 O come and let us worship him,
let us bow down withal ;

And on our knees before the Lord
our Maker, let us fall.

7 For he's our God, the people we
of his own pasture are,

And of his hand the sheep : to day
if ye his voice will hear,

8 Then harden not your hearts as in
the provocation,

As in the desert, on the day,
of the tentation ;

9 When me your fathers tempt'd and prov'd,
and did my working see :

10 Ev'n for the space of forty years
this race hath grieved me :

I said, this people errs in heart,
my ways they do not know :

11 To whom I swear in wrath, that to
my rest they should not go.

P S A L M XCVI.

This psalm is part of that psalm which was deliv-
into the hands of Asaph and his brethren, 1 Ch

xvi. 7.; by which it appears, both that David was the penman of it, and that it has reference to the bringing up of the ark to the city of David: Whether that long psalm was made first, and this afterwards taken out of it, or this made first, and afterwards borrowed to make up that, is not certain. But this is certain, that though it was sung at the translation of the ark, it looks further to the kingdom of Christ, and is designed, to celebrate the glories of that kingdom, especially the accession of the Gentiles to it. Here is, (1.) A call given to all people to praise God, to worship him, and give glory to him, as a great and glorious God, vers. 1. to 9. (2.) Notice given to all people, of God's universal government and judgment, which ought to be the matter of universal joy, vers. 10.—13. In singing this psalm, we ought to have our hearts filled with great and high thoughts of the glory of God, and the grace of the gospel, and with an entire satisfaction in Christ's sovereign dominion, and in the expectation of the judgment to come.

- 1 **O** Sing a new song to the Lord,
sing all the earth to God.
- 2 To God sing, bless his name: shew still
his saving health abroad.
- 3 Among the heathen nations
his glory do declare;
And unto all the people show
his works that wondrous are.
- 4 For great's the Lord, and greatly he
is to be magnify'd:
Yea, worthy to be fear'd is he
above all gods beside:
- 5 For all the gods are idols dumb
which blinded nations fear:

But

But our God is the Lord, by whom
the heav'ns created were.

6 Great honour is before his face,
and majesty divine :

Strength is within his holy place,
and there doth beauty shine.

7 Do ye ascribe unto the Lord,
of people ev'ry tribe,

Glory do ye unto the Lord
and mighty pow'r ascribe.

8 Give ye the glory to the Lord
that to his name is due :

Come ye into his courts, and bring
an offering with you.

9 In beauty of his holiness
O do the Lord adore :

Likewise let all the earth throughout
tremble his face before.

10 Among the heathen say, God reigns:
the world shall stedfastly

Be fix'd from moving, he shall judge
the people righteously.

11 Let heav'ns be glad before the Lord,
and let the earth rejoice :

Let seas, and all that is therein,
cry out, and make a noise.

12 Let fields rejoice, and ev'ry thing
that springeth of the earth :

Then woods, and ev'ry tree shall sing
with gladness and with mirth

- 13 Before the Lord; because he comes,
to judge the earth comes he;
He'll judge the world with righteousness,
the people faithfully.

P S A L M XCVII.

This psalm dwells upon the same subject, and is set to the same tune with the foregoing psalm. Christ is the Alpha and the Omega of both; they are both penned, and are both to be sung to his honour; and we make nothing of them, if we do not in them make melody with our hearts to the Lord Jesus. He it is that reigns to the joy of all mankind, vers. 1.: and his government speaks, (1.) Terror to his enemies; for he is a Prince of inflexible justice, and irresistible power, vers. 2.—7. (2.) Comfort to his friends, and loyal subjects, arising from his sovereign dominion, the care he takes of his people, and the provision he makes for them, vers. 8.—12. In singing this psalm, we must be affected with the glory of the exalted Redeemer, must dread the lot of his enemies, and think ourselves happy, if we are of those that kiss the Son.

- 1 **G**OD reigneth: let the earth be glad,
and isles rejoice each one.
2 Dark clouds him compass; and in right
with judgment dwells his throne.
3 Fire goes before him, and his foes
it burns up round about.
4 His lightnings lighten did the world:
earth saw, and shook throughout.
5 Hills at the presence of the Lord
like wax did melt away:
Ev'n at the presence of the Lord,
of all the earth, I say.

6 The heav'ns declare his righteousness:
all men his glory see.

7 All who serve graven images
confounded let them be.

Who do of idols boast themselves
let shame upon them fall:

Ye that are called gods, see that
ye do him worship all.

8 Sion did hear, and joyful was,
glad Judah's daughters were;

They much rejoic'd, O Lord, because
thy judgments did appear.

9 For thou, O Lord, art high above
all things on earth that are:

Above all other gods thou art
exalted very far.

10 Hate ill, all ye that love the Lord:
his saints souls keepeth he;

And from the hands of wicked men
he sets them safe and free.

11 For all those that be righteous
sown is a joyful light;

And gladness sown is for all those
that are in heart upright.

12 Ye right'ous in the Lord rejoice:
express your thankfulness,

When ye into your memory
do call his holiness.

P S A L M XCVIII.

A psalm.

This psalm is to the same purpose with the two fore-
Z going

going psalms; it is a prophecy of the kingdom of the Messiah, the setting it up in the world, and the bringing in of the Gentiles to it. The Chaldee intitles it a prophetical psalm. It sets forth, (1.) The glory of the Redeemer, vers. 1. 2. 3. (2.) The joy of the redeemed, vers. 4.—9. If we in a right manner give to Christ this glory, and upon right grounds, take to ourselves this joy in singing this psalm, we sing it with understanding. And if they then, who saw Christ's day at a distance, and in the promise only, must rejoice and triumph thus; much more reason have we to do so, that see these things accomplished, and share in the better things provided for us, Heb. xi. 40.

- 1 **O** Sing a new song to the Lord,
for wonders he hath done;
His right hand, and his holy arm
him victory hath won.
- 2 The Lord God his salvation
hath caused to be known:
His justice in the heathens fight
he openly hath shown.
- 3 He mindful of his grace and truth
to Isra'l's house hath been:
And the salvation of our God
all ends of th' earth have seen.
- 4 Let all the earth unto the Lord
send forth a joyful noise:
Lift up your voice aloud to him,
sing praises and rejoice.
- 5 With harp, with harp, and voice of psalms
unto JEHOVAH sing.
- 6 With trumpets, cornets, gladly sound
before the Lord, the King.

7 Let

P S A L M XCVIII.

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7 Let seas, and all their fulness roar ;
the world, and dwellers there.

8 Let floods clap hands ; and let the hills
together joy declare.

9 Before the Lord ; because he comes,
to judge the earth comes he ;
He'll judge the world with right'ousness,
his folk with equity.

P S A L M XCIX.

Still we are celebrating glories of the kingdom of God among men, and are called upon to praise him, as in the foregoing psalms ; but those psalms looked forward to the times of the gospel, and prophesied of the graces and comforts of those times ; this psalm seems to dwell more upon the Old-Testament dispensation, and the manifestation of God's glory and grace in that. Let not men, in expectation of the Messiah's kingdom, and the evangelical worship, neglect that divine regimen, they were then under, and the ordinances that were then given them, but in them see God reigning, and worship before him, according to the law of Moses. Prophecies of good things to come, must not lessen our esteem of good things present. To Israel indeed pertained the promises which they must believe ; but to them pertained also the giving of the law, and the service of God, which they must also dutifully and conscientiously attend to, Rom. ix. 4. And this they are called to do, in this psalm ; where yet there is much of Christ, for the government of the church was in the hands of the eternal Word, before he was incarnate ; and besides, the ceremonial services were types and figures of evangelical worship. The people of Israel are here required to praise and exalt God, and to worship before him, in

consideration of these two things. (1.) The happy constitution of the government they were under, both in sacred and civil things, vers. 1.—5. (2.) Some instances of the happy administration of it, vers. 6.—9. In singing of this psalm, we must set ourselves to exalt the name of God, as it is made known to us in the gospel, which we have much more reason to do, than they that lived under the law.

1 **T**H' eternal Lord doth reign as King,
let all the people quake :

He sits between the cherubims,
let th' earth be mov'd and shake.

2 The Lord in Sion great and high
above all people is.

3 Thy great and dreadful name (for it
is holy) let them bless.

4 The king's strength also judgment loves,
thou settlest equity ;
Just judgment thou dost execute
in Jacob right'ously.

5 The Lord our God exalt on high,
and rev'rently do ye

Before his footstool worship him :
the holy One is he.

6 Moses and Aaron 'mong his priests,
Samuel with them that call

Upon his name : these call'd on God,
and he them answer'd all.

7 Within the pillar of the cloud
he unto them did speak :

The testimonies he them taught,
and laws, they did not break.

8 Thou

- 8 Thou answer'dst them, O Lord our God,
 thou wast a God that gave
 Pardon to them, tho' on their deeds
 thou wouldest vengeance have.
- 9 Do ye exalt the Lord our God,
 and at his holy hill
 Do ye him worship: for the Lord
 our God is holy still.

P S A L M C.

A psalm of praise.

It is with good reason that many sing this psalm very frequently in their religious assemblies, for it is very proper both to express and to excite pious and devout affections towards God in our approach to him in holy ordinances; and if our hearts go along with the words, we shall make melody in it to the Lord. The Jews say, it was penned to be sung with their thank-offerings; perhaps it was: but we say, that as there is nothing in it peculiar to their œconomy, so its beginning with a call to all hands to praise God, plainly extends it to the gospel-church. Here, (1.) We are called upon to praise God, and rejoice in him, vers. 1. 2. 4. (2.) We are furnished with matter for praise; we must praise him, considering his being and relation to us, vers. 3.; and his mercy and truth, vers. 5. These are plain and common things, and therefore the more fit to be the matter of devotion.

- 1 **A**LL people that on earth do dwell,
 Sing to the Lord with chearful voice.
- 2 Him serve with mirth, his praise forth tell:
 Come ye before him and rejoice.
- 3 Know, that the Lord is God indeed,
 Without our aid he did us make;

We are his flock, he doth us feed,
And for his sheep he doth us take.

- 4 O enter then his gates with praise,
Approach with joy his courts unto :
Praise, laud, and bless his name always ;
For it is seemly so to do.
- 5 For why? the Lord our God is good ;
His mercy is for ever sure :
His truth at all times firmly stood,
And shall from age to age endure.

Another of the same.

- 1 **O** All ye lands, unto the Lord
make ye a joyful noise.
- 2 Serve God with gladness : him before
come with a singing voice.
- 3 Know ye the Lord, that he is God ;
not we, but he us made ;
We are his people, and the sheep
within his pasture fed.
- 4 Enter his gates and courts with praise,
to thank him go ye thither :
To him express your thankfulness,
and bless his name together.
- 5 Because the Lord our God is good ;
his mercy faileth never ;
And to all generations
his truth endureth ever.

P S A L M C I.

A psalm of David.

David was for certain the penman of this psalm, and
it has in it the genuine spirit of the man after
God's

God's own heart; it is a solemn vow he made to God when he took upon him the charge of a family, and of the kingdom. Whether it was peened when he entered upon the government, immediately after the death of Saul, as some think, or when he began to reign over all Israel, and brought up the ark to the city of David, as others think, is not material; it is an excellent plan, or model for the good government of a court, or the keeping up of virtue and piety, and, by that means, good order in it; but it is applicable to private families; it is the householder's psalm. It instructs all that are in any sphere of power, whether larger or narrower, to use their power so, as to make it a terror to evil-doers, but a praise to them that do well. Here is, (1.) The general scope of David's vow, vers. 1. 2. (2.) The particulars of it, that he would detest and discountenance all manner of wickedness, vers. 3. 4. 5. 7. 8.; and that he would favour and encourage such as were virtuous, vers. 6. Some think this may fitly be accommodated to Christ, the Son of David, who governs his church, the city of the Lord, by these rules, and who loveth righteousness, and hateth wickedness. In singing this psalm, families, both governors and governed, should teach and admonish, and engage themselves, and one another, to walk by the rule of it, that peace may be upon them, and God's presence with them,

1 **I** Mercy will and judgment sing:
Lord, I will sing to thee.

2 With wisdom in a perfect way
shall my behaviour be:

O when in kindness unto me,
wilt thou be pleas'd to come?

I with a perfect heart will walk
within my house at home.

3 I will

- 3 I will endure no wicked thing
before mine eyes to be:
I hate their work that turn aside,
it shall not cleave to me.
- 4 A stubborn and a froward heart
depart quite from me shall:
A person giv'n to wickedness
I will not know at all.
- 5 I'll cut him off that slandereth
his neighbour privily:
The haughty heart I will not bear,
nor him that looketh high.
- 6 Upon the faithful of the land
mine eyes shall be, that they
May dwell with me: he shall me serve
that walks in perfect way.
- 7 Who of deceit a worker is,
in my house shall not dwell:
And in my presence shall he not
remain, that lyes doth tell.
- 8 Yea, all the wicked of the land
early destroy will I:
All from God's city to cut off
that work iniquity.

P S A L M CII.

A prayer of the afflicted, when he is overwhelmed,
and poureth out his complaint before the Lord.

Some think David penned this psalm at the time of
Absalom's rebellion; others that Daniel, Nehemiah,
or some other prophet, penned it for the use of the
church, when it was in captivity in Babylon, be-
cause

cause it seems to speak of the ruins of Sion, and of a time set for the rebuilding of it, which Daniel understood by books, Dan. ix. 2.; or perhaps, the psalmist was himself in great affliction, which he complains of in the beginning of the psalm, but (as in Psalm lxxvii. and elsewhere) he comforts himself under it with the consideration of God's eternity, and the church's prosperity and perpetuity, however it was now distressed and threatened. But it is clear by the application of vers. 25. 26. to Christ, Heb. i. 11. 12. that the psalm has reference to the days of the Messiah, and speaks either of his affliction, or of the afflictions of his church for his sake. In the psalm, we have, (1.) A sorrowful complaint which the psalmist makes, either for himself, or in the name of the church, of great afflictions which were very pressing, vers. 1.—11. (2.) Seasonable comfort fetched in against these grievances, 1. From the eternity of God, vers. 12. 23. 27. 2. From a believing prospect of the deliverance which God would in due time work for his afflicted church, vers. 13.—22.; and the continuance of it in the world, vers. 28. In singing this psalm, if we have not occasion to make the same complaints, yet we may take occasion to sympathize with those that have, and then the comfortable part of the psalm will be the more comfortable to us in singing of it.

- 1 **O** Lord, unto my pray'r give ear,
my cry let come to thee :
- 2 And in the day of my distress
hide not thy face from me.
Give ear to me : what time I call,
to answer me make haste.
- 3 For as an hearth my bones are burnt:
my days like smoke do waste.

4 My heart within me smitten is,
and it is withered,

Like very grafs: so that I do
forget to eat my bread.

5 By reason of my groaning voice,
my bones cleave to my skin;

6 Like pelican in wilderness
forsaken I have been:

I like an owl in desert am,
that nightly there doth moan:

7 I watch, and like a sparrow am
on the house-top alone.

8 My bitter en'mies all the day
reproaches cast on me:

And being mad at me, with rage
against me sworn they be.

9 For why, I ashes eaten have
like bread, in sorrows deep;

My drink I also mingled have
with tears that I did weep.

10 Thy wrath and indignation

did cause this grief and pain:

For thou hast lift me up on high,
and cast me down again.

11 My days are like unto a shade
which doth declining pass:

And I am dry'd and withered,
ev'n like unto the grafs.

12 But thou, Lord, everlasting art,
and thy remembrance shall

Continually

Continually endure, and be
to generations all.

13 Thou shalt arise, and mercy have
upon thy Sion yet:

The time to favour her is come,
the time that thou hast set.

14 For in her rubbish, and her stones
thy servants pleasure take,

Yea, they the very dust thereof
do favour for her sake.

15 So shall the heathen people fear
the Lord's most holy name:

And all the kings on earth shall dread
thy glory, and thy fame.

16 When Sion by the mighty Lord
built up again shall be,

In glory then, and majesty,
to men appear shall he.

17 The prayer of the destitute
he surely will regard;

Their prayer will he not despise,
by him it shall be heard.

18 For generations yet to come
this shall be on record:

So shall the people that shall be
created, praise the Lord.

19 He from his sanctuary's height
hath downward cast his eye:

And from his glorious throne in heav'n
the Lord the earth did spy:

20 That of the mournful prisoner
the groanings he might hear,
To set them free that unto death
by men appointed are :

21 That they in Sion may declare
the Lord's most holy name,
And publish in Jerusalem
the praises of the same :

22 When as the people gather shall
in troops with one accord,
When kingdoms shall assembled be
to serve the highest Lord.

23 My wonted strength and force he hath
abated in the way :
And he my days hath shortened ;

24 Thus therefore did I say,
My God, in mid-time of my days,
take thou me not away :
From age to age eternally
thy years endure and stay.

25 The firm foundation of the earth
of old time thou hast laid :
The heavens also are the work
which thine own hands have made.

26 Thou shalt for evermore endure,
but they shall perish all :
Yea, every one of them wax old,
like to a garment shall.

Thou as a vesture shalt them change,
and they shall changed be.

27 But thou the same art, and thy years
are to eternity.

28 The children of thy servants shall
continually endure ;
And in thy sight, O Lord, their seed
shall be establish'd sure.

Another of the same.

1 **L**ORD, hear my pray'r, and let my cry
Have speedy access unto thee.

2 In day of my calamity
O hide thou not thy face from me :
Hear when I call to thee, that day
An answer speedily return.

3 My days like smoke consume away,
And, as an hearth, my bones do burn.

4 My heart is wounded very sore,
And withered, like grass, doth fade,
I am forgetful grown therefore
To take and eat my daily bread.

5 By reason of my smart within,
And voice of my most grievous groans,
My flesh consumed is, my skin
All parch'd, doth cleave unto my bones.

6 The pelican of wilderness,
The owl in desert I do match.

7 And sparrow-like, companionless,
Upon the houses top, I watch.

8 I all day long am made a scorn,
Reproach'd by my malicious foes :
The madmen are against me sworn,
The men against me that arose.

- 9 For I have ashes eaten up,
To me as if they had been bread ;
And with my drink I in my cup
Of bitter tears a mixture made :
- 10 Because thy wrath was not appeas'd,
And dreadful indignation ;
Therefore it was that thou me rais'd,
And thou again didst cast me down.
- 11 My days are like a shade alway,
Which doth declining swiftly pass :
And I am withered away,
Much like unto the fading grass.
- 12 But thou, O Lord, shalt still endure,
From change and all mutation free,
And, to all generations sure,
Shall thy remembrance ever be.
- 13 Thou shalt arise, and mercy yet
Thou to mount Sion shalt extend ;
Her time for favour which was set,
Behold, is now come to an end.
- 14 Thy faints take pleasure in her stones,
Her very dust to them is dear.
- 15 All heathen lands, and kingly thrones
On earth thy glorious name shall fear.
- 16 God in his glory shall appear,
When Sion he builds and repairs.
- 17 He shall regard and lend his ear
Unto the needy's humble pray'rs.
Th' afflicted's pray'r he will not scorn ;
- 18 All times this shall be on record :

And generations yet unborn
Shall praise and magnify the Lord.

- 19 He from his holy place look'd down,
The earth he view'd from heav'n on high :
20 To hear the pris'ners mourning groan,
And free them that are doom'd to die ;
21 That Zion, and Jerus'lem too
His name and praise may well record :
22 When people, and the kingdoms do
Asssemble all to praise the Lord.
23 My strength he weak'ned in the way,
My days of life he shortened.
24 My God, O take me not away
In mid-time of my days, I said :
Thy years throughout all ages last.
25 Of old thou hast established
The earth's foundation firm and fast :
Thy mighty hands the heav'ns have made.
26 They perish shall, as garments do,
But thou shalt evermore endure :
As vestures, thou shalt change them so ;
And they shall all be changed sure.
27 But from all changes thou art free,
Thy endless years do last for ay :
28 Thy servants, and their feed who be,
Establish'd shall before thee stay.

P S A L M CIII.

A psalm of David.

This psalm calls more for devotion than exposition ;
it is a most excellent psalm of praise, and of general

ral use. The psalmist, (1.) Stirs up himself and his own soul to praise God, vers. 1. 2.; for his favour to him in particular, vers. 3. 4. 5.; to the church in general, and to all good men, to whom he is and will be just, and kind, and constant, vers. 6.—18.; and for his government of the world, vers. 19. (2.) He desires the assistance of the holy angels, and all the works of God in praising him, vers. 20. 21. 22. In singing this psalm, we must, in a special manner, get our hearts affected with the goodness of God, and enlarged in love and thankfulness.

- 1 **O** Thou, my soul, blest God the Lord :
and all that in me is,
Be stirred up his holy name
to magnify and blest.
- 2 Blest, O my soul, the Lord thy God,
and not forgetful be
Of all his gracious benefits
he hath bestow'd on thee.
- 3 All thine iniquities who doth
most graciously forgive :
Who thy diseases all and pains
doth heal, and thee relieve.
- 4 Who doth redeem thy life, that thou
to death may'st not go down :
Who thee with loving kindness doth
and tender mercies crown.
- 5 Who with abundance of good things
doth satisfy thy mouth :
So that, ev'n as the eagle's age,
renewed is thy youth.

- 6 God righteous judgment executes
for all oppressed ones.
- 7 His way to Moses, he his acts
made known to Isra'l's sons.
- 8 The Lord our God is merciful,
and he is gracious,
Long-suffering, and slow to wrath,
in mercy plenteous.
- 9 He will not chide continually,
nor keep his anger still.
- 10 With us he dealt not as we sinn'd,
nor did requite our ill.
- 11 For as the heaven in its height
the earth surmounteth far:
So great to those that do him fear
his tender mercies are.
- 12 As far as east is distant from
the west, so far hath he
From us removed, in his love,
all our iniquity.
- 13 Such pity as a father hath
unto his children dear;
Like pity shews the Lord to such
as worship him in fear.
- 14 For he remembers we are dust,
and he our frame well knows.
- 15 Frail man his days are like the grass,
as flow'r in field he grows.
- 16 For over it the wind doth pass,
and it away is gone,

And of the place where once it was
it shall no more be known.

17 But unto them that do him fear

God's mercy never ends ;
And to their childrens children still
his righteousness extends :

18 To such as keep his covenant,
and mindful are alway
Of his most just commandements,
that they may them obey.

19 The Lord prepared hath his throne
in heavens firm to stand :
And ev'ry thing that being hath
his kingdom doth command.

20 O ye his angels that excel
in strength, bless ye the Lord,
Ye who obey what he commands,
and hearken to his word :

21 O bless and magnify the Lord,
ye glorious hosts of his,
Ye ministers that do fulfil
whate'er his pleasure is.

22 O bless the Lord, all ye his works,
wherewith the world is stor'd,
In his dominions ev'ry where :
my soul, bless thou the Lord.

P S A L M CIV.

It is very probable that this psalm was penned by the
same hand, and at the same time with the former ;
for as that ended, this begins, with, ' Bless the Lord,
' O my

‘O my soul,’ and concludes with it too, vers. 35. The stile indeed is somewhat different, because the matter is so; the scope of the foregoing psalm was to celebrate the goodness of God, and his tender mercy and compassion, to which a soft and sweet stile was most agreeable; the scope of this is to celebrate his greatness and majesty, and sovereign dominion, which ought to be done in the most lofty strains of poetry. David in the former psalm, gave God the glory of his covenant-mercy and love to his people; in this he gives him the glory of his works of creation and providence, his dominion over, and his bounty to all the creatures. God is there praised as the God of grace, here as the God of nature. And this psalm is wholly bestowed on that subject; not as Psalm xix. which begins with it, but passeth from it to the consideration of the divine law; nor as Psal. viii. which speaks of this but prophetically, and with an eye to Christ. This noble poem is thought by very competent judges, not only for piety and devotion, (that is past dispute), but for flight of fancy, brightness of ideas, surprising turns, and all the beauties and ornaments of expression, far to excel any of the Greek or Latin poets upon any subject of this nature. Many great things the psalmist here gives God the glory of; (1.) The splendour of his majesty in the upper world, vers. 1.—4. (2.) The creation of the sea, and the dry land, vers. 5.—9. (3.) The provision he makes for the maintenance of all the creatures according to their nature, vers. 10.—18.; and again, vers. 27. 28. (4.) The regular course of the sun and moon, vers. 19.—24. (5.) The furniture of the sea, vers. 25. 26. (6.) God’s sovereign power over all the creatures, vers. 29.—32. And lastly, he concludes with a pleasant and firm resolution to continue praising God, vers. 33. 34. 35. With which we should heartily join in singing this psalm.

- 1 **B**LESS God, my soul: O Lord my God,
thou art exceeding great,
With honour and with majesty
thou cloathed art in state.
- 2 With light, as with a robe, thyself
thou coverest about:
And, like unto a curtain thou
the heavens stretchest out.
- 3 Who of his chambers doth the beams
within the waters lay,
Who doth the clouds his chariot make,
on wings of wind make way.
- 4 Who flaming fire his ministers,
his angels sp'rits doth make.
- 5 Who earth's foundations did lay,
that it should never shake.
- 6 Thou didst it cover with the deep,
as with a garment spread:
The waters stood above the hills,
when thou the word but said.
- 7 But at the voice of thy rebuke
they fled, and would not stay:
They at thy thunder's dreadful voice
did haste them fast away.
- 8 They by the mountains do ascend:
and by the valley ground
Descend, unto that very place
which thou for them didst found.
- 9 Thou hast a bound unto them set
that they may not pass over,

od,
That they do not return again
the face of earth to cover.

10 He to the valleys sends the springs,
which run among the hills.

11 They to all beasts of field give drink:
wild asses drink their fills.

12 By them the fowls of heav'n shall have
their habitation,
Which do among the branches sing
with delectation.

13 He from his chambers watereth
the hills, when they are dry'd:
With fruit and increase of thy works
the earth is satisfy'd.

14 For cattle he makes grafs to grow,
he makes the herb to spring
For th' use of man, that food to him
he from the earth may bring:

15 And wine that to the heart of man
doth cheerfulness impart,
Oil that his face makes shine, and bread
that strengtheneth his heart.

16 The trees of God are full of sap:
the cedars that do stand
In Lebanon, which planted were
by his almighty hand.

17 Birds of the air upon their boughs
do chuse their nests to make;
As for the stork, the fir-trees she
doth for her dwelling take.

- 18 The lofty mountains for wild goats
a place of refuge be,
The conies also to the rocks
do for their safety flee.
- 19 He sets the moon in heav'n, thereby
the seasons to discern :
From him the sun his certain time
of going down doth learn.
- 20 Thoudarkness mak'st, 'tis night: then beasts
of forests creep abroad.
- 21 The lions young rore for their prey,
and seek their meat from God.
- 22 The sun doth rise, and home they flock,
down in their dens they lie.
- 23 Man goes to work, his labour he
doth to the ev'ning ply.
- 24 How manifold, Lord, are thy works!
in wisdom wonderful
Thou ev'ry one of them hast made :
earth's of thy riches full.
- 25 So is this great and spacious sea,
wherein things creeping are,
Which numbred cannot be, and beasts
both great and small are there.
- 26 There ships go, there thou mak'st to play
that leviathan great.
- 27 These all wait on thee, that thou may'st
in due time give them meat.
- 28 That which thou givest unto them,
they gather for their food :

- Thine hand thou op'nest lib'rally,
they filled are with good.
- 29 Thou hid'st thy face, they troubled are,
their breath thou tak'st away,
Then do they die, and to the dust
return again do they
- 30 Thy quick'ning sp'rit thou sendest forth,
then they created be :
And then the earth's decay'd face
renewed is by thee.
- 31 The glory of the mighty Lord
continue shall for ever :
The Lord JEHOVAH shall rejoice
in all his works together.
- 32 Earth, as affrighted, trembleth all,
if he on it but look ;
And if the mountains he but touch,
they presently do smoke.
- 33 I will sing to the Lord most high
so long as I shall live :
And while I being have I shall
to my God praises give.
- 34 Of him my meditation shall
sweet thoughts to me afford :
And as for me, I will rejoice
in God, my only Lord.
- 35 From earth let sinners be consum'd,
let ill men no more be :
O thou my soul, blest thou the Lord :
praise to the Lord give ye.

Some of the psalms of praise are very short, others very long, to teach us, that in our devotions, we should be more observant how our hearts work, than how the time passeth; and neither overstretch ourselves, by coveting to be long, nor overstint ourselves by coveting to be short; but either the one or the other, as we find in our hearts to pray. This is a long psalm; the general scope is the same with most of the psalms, to set forth the glory of God, but the subject matter is particular. Every time we come to the throne of grace, we may, if we please furnish ourselves out of the word of God, (out of the history of the New Testament, as this out of the history of the Old), with new songs, with fresh thoughts, so copious, so various, so inexhaustible is the subject. In the foregoing psalm, we are taught to praise God for his wondrous work of common providence, with reference to the world in general. In this, we are directed to praise him for his special favours to his church. We find the eleven first verses of this psalm in the beginning of that psalm which David delivered to Asaph to be used (as it should seem) in the daily service of the sanctuary, when the ark was fixed in the place he had prepared for it; by which it appears, both who penned it, and when, and upon what occasion it was penned, 1 Chron. xvi. 7. &c. David, by it, design'd to instruct his people in the obligations they lay under to adhere faithfully to their holy religion. Here is the preface, vers. 1.—7. and the history itself in several articles, (1.) God's covenant with the patriarchs, vers. 8.—11. (2.) His care of them while they were strangers, vers. 12. to 15. (3.) His raising up Joseph to be the shepherd and stone of Israel, vers. 16.—22. (4.) The increase of Israel in Egypt, and their deliverance out of Egypt, vers. 23.—38. (5.) The care he took of them in the wilderness, and their settlement in Canaan, vers. 39.—45. In singing this, we must give to God the glory of his wisdom and power,

his

his goodness and faithfulness; must look upon ourselves as concerned in the affairs of the Old-Testament church, both because to it were committed the oracles of God, which are our treasure, and out of it Christ arose, and these things happened to it for ensamples.

1 **G**IVE thanks to God; call on his name;
to men his deeds make known.

2 Sing ye to him, sing psalms: proclaim
his wondrous works each one.

3 See that ye in his holy name
to glory do accord:

And let the heart of ev'ry one
rejoice that seeks the Lord.

4 The Lord almighty, and his strength,
with stedfast hearts seek ye:

His blessed and his gracious face
seek ye continually.

5 Think on the works that he hath done,
which admiration breed,

His wonders and the judgments all
which from his mouth proceed.

6 O ye that are of Abrah'm's race,
his servant well approv'n;

And ye that Jacob's children are,
whom he chus'd for his own.

7 Because he, and he only, is,
the mighty Lord our God;

And his most righteous judgments are
in all the earth abroad.

8 His cov'nant he remembred hath,
that it may ever stand;

- To thousand generations
the word he did command.
9 Which covenant he firmly made
with faithful Abraham,
And unto Isaac, by his oath,
he did renew the same.
- 10 And unto Jacob for a law
he made it firm and sure,
A covenant to Israel,
which ever should endure ;
- 11 He said, I'll give Canaan's land
for heritage to you :
- 12 While they were strangers there, and few,
in number very few.
- 13 While yet they went from land to land
without a sure abode,
And while thro' fundry kingdoms they
did wander far abroad :
- 14 Yet notwithstanding suff' red he
no man to do them wrong ;
Yea, for their sakes, he did reprove
kings, who were great and strong.
- 15 Thus did he say, Touch ye not those
that mine anointed be,
Nor do the prophets any harm
that do pertain to me.
- 16 He call'd for famine on the land ;
he brake the staff of bread.
- 17 But yet he sent a man before,
by whom they should be fed ;

- Ev'n Joseph, whom unnat'rally
sell for a slave did they ;
18 Whose feet with fetters they did hurt,
and he in irons lay :
19 Until the time that his word came
to give them liberty :
The word and purpose of the Lord
did him in prison try.
20 Then sent the king and did command
that he enlarg'd should be :
He that the people's ruler was,
did send to set him free.
21 A lord to rule his family,
he rais'd him, as most fit ;
To him, of all that he posselt,
he did the charge commit :
22 That he might at his pleasure bind ;
the princes of the land ;
And he might teach his senators
wisdom to understand.
23 The people then of Israel
down into Egypt came :
And Jacob also sojourned
within the land of Ham.
24 And he did greatly by his pow'r
increase his people there :
And stronger than their enemies
they by his blessing were.
25 Their heart he turned to envy
his folk maliciously,

With those that his own servants were
to deal in subtilty.

26 His servant Moses he did send,
Aaron his chosen one :

27 By these his signs and wonders great
in Ham's land were made known.

28 Darkness he sent, and made it dark ;
his word they did obey.

29 He turn'd their waters into blood,
and he their fish did slay.

30 The land in plenty brought forth frogs,
in chambers of their kings.

31 His word all sorts of flies and lice
in all their borders brings.

32 He hail for rain, and flaming fire
into their land he sent :

33 And he their vines and fig-trees smote ;
trees of their coasts he rent.

34 He spake, and caterpillars came :
locusts did much abound,

35 Which in their land all herbs consum'd,
and all fruits of their ground.

36 He smote all first-born in their land ;
chief of their strength each one.

37 With gold and silver brought them forth,
weak in their tribes were none.

38 Egypt was glad when forth they went :
their fear on them did light.

39 He spread a cloud for covering,
and fire to shine by night.

- 40 They ask'd, and he brought quails; with
of heav'n he filled them. [bread
41 He op'ned rocks, floods gush'd and ran
in deserts like a stream.
42 For on his holy promise he,
and seryant Abrah'm, thought,
43 With joy his people, his elect
with gladness forth he brought:
44 And unto them the pleasant lands
he of the heathen gave:
That of the people's labours they
inheritance might have:
45 That they his statutes might observe
according to his word;
And that they might his laws obey.
Give praise unto the Lord.

P S A L M CVI.

We must give glory to God by making confession; not only of his goodness, but our own badness, which serve as foils to each other: our badness makes his goodness appear the more illustrious, as his goodness makes our badness the more heinous and scandalous. The foregoing psalm was a history of God's goodness to Israel: this is a history of their rebellions and provocations, and yet it begins and ends with hallelujah; for even sorrow for sin must not put us out of tune for praising God. Some think it was penned at the time of the captivity in Babylon, and the dispersion of the Jewish nation thereupon, because of that prayer in the close, vers. 47. I rather think it was penned by David, at the same time with the foregoing psalm, because we find the first verse and the two last in that psalm, which Da-

David delivered to Asaph, at the bringing up of the ark to the place he had prepared for it, 1 Chron. xvi. 34. 35. 36. 'Gather us from among the heathen;' for, we may suppose, in Saul's time, there was a great dispersion of pious Israelites, when David was forced to wander. In the psalm, we have, (1.) The preface to the narrative, speaking honour to God, vers. 1. 2.; comfort to the saints, vers. 3.; and the desire of the faithful towards God's favour, vers. 4. 5. (2.) The narrative itself of the sins of Israel, aggravated by the great things God did for them, an account of which is intermixed. Their provocations at the Red-sea, vers. 6.—12.; lusting, vers. 13. 14. 15.; mutinying, vers. 16. 17. 18.; worshipping the golden calf, vers. 19.—23.; murmuring, vers. 24. 37.; joining themselves to Baal peor, vers. 28.—31.; quarrelling with Moses, vers. 32. 33.; incorporating themselves with the nations of Canaan, vers. 34.—39.; to which is added, an account how God had rebuked them for their sins, and yet saved them from ruin, vers. 40.—46. (3.) The conclusion of the psalm with prayer and praise, vers. 47. 48. It may be of use to us to sing this psalm that being put in mind by it of our sins, the sins of our land, and the sins of our fathers, we may be humbled before God, and yet not despair of mercy, which even rebellious Israel often found with God.

- 1 **G**IVE praise and thanks unto the Lord,
for bountiful is he,
His tender mercy doth endure
unto eternity.
- 2 God's mighty works who can express?
or shew forth all his praise?
- 3 Blessed are they that judgment keep,
and justly do always.

4 Remember

- 4 Remember me, Lord, with that love
which thou to thine dost bear:
With thy salvation, O my God,
to visit me draw near:
- 5 That I thy chosens good may see,
and in their joy rejoice:
And may with thine inheritance
triumph with chearful voice.
- 6 We with our fathers sinned have:
and of iniquity
Too long we have the workers been,
we have done wickedly.
- 7 The wonders great which thou, O Lord,
didst work in Egypt land,
Our fathers, tho' they saw, yet them
they did not understand;
And they thy mercies multitude
kept not in memory;
But at the sea, ev'n the Red-sea,
provok'd him grievously.
- 8 Nevertheless he saved them,
ev'n for his own name's sake:
That so he might to be well known
his mighty power make.
- 9 When he the Red-sea did rebuke,
then dried up it was:
Thro' deeps, as thro' the wilderness,
he safely made them pass.
- 10 From hands of those that hated them
he did his people save;

And from the en'my's cruel hand
to them redemption gave.

11 The waters overwhelm'd their foes,
not one was left alive.

12 Then they believ'd his word, and praise
to him in songs did give.

13 But soon they did his mighty works
forget unthankfully ;

And on his counsel and his will
did not wait patiently :

14 But much did lust in wilderness,
and God in desert tempt.

15 He gave them what they sought, but to
their foul he leanness sent.

16 And against Moses in the camp
their envy did appear :

At Aaron they, the saint of God,
envious also were.

17 Therefore the earth did open wide,
and Dathan did devour.

And all Abiram's company
did cover in that hour.

18 Likewise among their company
a fire was kindled then ;

And so the hot consuming flame
burnt up those wicked men.

19 Upon the hill of Horeb they
an idol calf did frame,

A molten image they did make,
and worshipped the same.

- 20 And thus their glory and their God,
most vainly changed they
Into the likeness of an ox
that eateth grafs or hay.
- 21 They did forget the mighty God,
that had their Saviour been,
By whom such great things brought to pass
they had in Egypt seen :
- 22 In Ham's land he did wondrous works,
things terrible did he,
When he his mighty hand and arm
stretch'd out at the Red-sea.
- 23 Then said he, He would them destroy,
had not, his wrath to stay;
His chosen Moses stood in breach,
that them he should not slay.
- 24 Yea, they despis'd the pleasant land,
believed not his word :
- 25 But in their tents they murmured,
not hearkning to the Lord.
- 26 Therefore in desert, them to slay,
he lifted up his hand ;
- 27 'Mongst nations to o'erthrow their seed,
and scatter in each land.
- 28 They unto Baal-peor did
themselves associate ;
The sacrifices of the dead
they did profanely eat.
- 29 Thus by their lewd inventions,
they did provoke his ire :

- And then upon them suddenly
the plague brake in as fire.
- 30 Then Phineas rose, and justice did :
and so the plague did cease.
- 31 That, to all ages, counted was
to him for righteousness.
- 32 And at the waters where they strove
they did him angry make,
In such sort, that it fared ill
with Moses for their sake :
- 33 Because they there his spirit meek
provoked bitterly,
So that he utter'd with his lips
words unadvisedly.
- 34 Nor, as the Lord commanded them,
did they the nations slay :
- 35 But with the heathen mingled were,
and learn'd of them their way.
- 36 And they their idols serv'd ; which did
a snare unto them turn.
- 37 Their sons and daughters they to de'ils
in sacrifice did burn.
- 38 In their own childrens guiltless blood
their hands they did imbrue,
Whom to Canaan's idols they
for sacrifices slew :
- So was the land defil'd with blood ;
- 39 They stain'd with their own way,
And with their own inventions
a whoring they did stray.

- 40 Against his people kindled was
the wrath of God therefore,
Infomuch that he did his own
inheritance abhor.
- 41 He gave them to the heathen's hand;
their foes did them command.
- 42 Their en'mies them opprest, they were
made subject to their hand.
- 43 He many times deliv'ed them,
but with their counsel so
They him provok'd, that for their sin
they were brought very low.
- 44 Yet their affliction he beheld,
when he did hear their cry.
- 45 And he for them his covenant
did call to memory.

After his mercies multitude

- 46 he did repent. And made
Them to be pity'd of all those
who did them captive lead.
- 47 O Lord, our God, us save, and gather
the heathen from among,
That we thy holy name may praise
in a triumphant song.
- 48 Blest be JEHOVAH, Isra'l's God,
to all eternity:
Let all the people say, Amen.
Praise to the Lord give ye.

P S A L M CVII.

The psalmist having, in the two foregoing psalms, celebrated the wisdom, power, and goodness of God
in

in his dealings with his church in particular, here observes some of the instances of his providential care of the children of men in general, especially in their distresses; for he is not only King of saints, but King of nations, not only the God of Israel, but the God of the whole earth, and a common Father to all mankind. Though this may especially refer to Israelites in their personal capacity, yet there were those that pertained not to the commonwealth of Israel, and yet were worshippers of the true God; and even those that worshipped images, yet had some knowledge of a supreme Numen, to whom when they were in earnest, they looked above all their false gods. And of these, when they prayed in their distresses, God took a particular care, (1.) He instances in some of the most common calamities of human life; and shews how God succours those that labour under them, in answer to their prayers, 1. Banishment and dispersion, vers. 1.—9. 2. Captivity and imprisonment, vers. 10.—16. 3. Sicknes and distemper of body, vers. 17.—22. 4. Danger and distress at sea, vers. 23.—32. And these are put for all the like perils, in which those that cry unto God have ever found him a very present help. (2.) He instanceth in the varieties and vicissitudes of events concerning nations and families; in all which God's hand is to be eyed by his own people, with joyful acknowledgments of his goodness, vers. 33.—43. When we are in any of these, or the like distresses, it will be comfortable to sing this psalm with application; but if we be not, others are and have been, of whose deliverance it becomes us to give God the glory, for we are members one of another.

- 1 **P**RAISE God, for he is good: for still his mercies lasting be.
- 2 Let God's redeem'd say so, whom he from the en'mies hand did free:

3 And

- 3 And gath' red them out of the lands,
from north, south, east and west.
- 4 They stray'd in desert's pathless way
no city found to rest.
- 5 For thirst and hunger, in them fainted
6 their soul. When straits them press,
They cry unto the Lord, and he
them frees from their distress.
- 7 Them also in a way to walk,
that right is he did guide,
That they might to a city go
wherein they might abide.
- 8 O that men to the Lord would give
praise for his goodness, then,
And for his works of wonder done
unto the sons of men!
- 9 For he the soul that longing is
doth fully satisfy,
With goodness he the hungry soul
doth fill abundantly.
- 10 Such as shut up in darkness deep,
and in death's shade abide,
Whom strongly hath affliction bound,
and irons fast have ty'd:
- 11 (Because against the word of God
they wrought rebelliously,
And they the counsel did contemn
of him that is most high):
- 12 Their heart he did bring down with grief,
they fell, no help could have.

- 13 In trouble then they cry'd to God,
he them from straits did save.
- 14 He out of darkness did them bring,
and from death's shade them take;
These bands wherewith they had been
afunder quite he brake. [bound,
- 15 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
- 16 Because the mighty gates of brass
in pieces he did tear,
By him in sunder also cut
the bars of iron were.
- 17 Fools, for their sin, and their offence,
do fore affliction bear.
- 18 All kind of meat their soul abhors,
they to death's gates draw near.
- 19 In grief they cry to God, he saves
them for their miseries.
- 20 He sends his word, them heals, and them
from their destruction frees.
- 21 O that men to the Lord would give
praise for his goodness, then,
And for his works of wonder done
unto the sons of men!
- 22 And let them sacrifice to him
off'rings of thankfulness,
And let them shew abroad his works
in songs of joyfulness.

- 23 Who go to sea in ships, and in
great waters trading be :
- 24 Within the deep these men God's works
and his great wonders see.
- 25 For he commands, and forth in haste
the stormy tempest flies.
Which makes the sea with rolling waves
aloft to swell and rise.
- 26 They mount to heav'n, then to the depths
they do go down again,
Their soul doth faint and melt away
with trouble and with pain.
- 27 They reel and stagger like one drunk,
at their wits end they be :
- 28 Then they to God in trouble cry,
who them from straits doth free.
- 29 The storm is chang'd into a calm,
at his command and will ;
So that the waves which rag'd before,
now quiet are and still.
- 30 Then are they glad, because at rest
and quiet now they be ;
So to the haven he them brings,
which they desir'd to see.
- 31 O that men to the Lord would give
praise, for his goodness, then,
And for his works of wonder done
unto the sons of men !
- 32 Among the people gathered,
let them exalt his name ;

Among assembled elders spread
his most renowned fame.

33 He to dry land turns water-springs,
and floods to wilderness;

34 For sins of those that dwell therein,
fat land to barrenness.

35 The burnt and parched wilderness
to water-pools he brings,

The ground that was dry'd up before,
he turns to water-springs.

36 And there, for dwelling, he a place
doth to the hungry give,

That they a city may prepare
commodiously to live.

37 There sow they fields, and vineyards plant,
to yield fruits of increase.

38 His blessing makes them multiply,
lets not their beasts decrease.

39 Again they are diminished,
and very low brought down,

Through sorrow and affliction,
and great oppression.

40 He upon princes pours contempt,
and causeth them to stray,

And wander in a wilderness,
wherein there is no way.

41 Yet setteth he the poor on high
from all his miseries,

And he much like unto a flock
doth make him families.

42 They that are righteous shall rejoice
when they the same shall see;
And, as ashamed, stop her mouth
shall all iniquity.

43 Whoso is wise, and will these things
observe, and them record,
Ev'n they shall understand the love
and kindness of the Lord.

P S A L M CVIII.

A song or psalm of David.

This psalm begins with praise, and concludes with prayer, and faith is at work in both. (1.) David here gives thanks to God for mercies to himself, vers. 1.—5. (2.) He prays to God for mercies for the land, pleading the promises of God, and putting them in suit, vers. 6.—13. The former part is taken out of Psal. lvii. 7. &c. the latter out of Psal. lx. 5. &c. and both with very little variation; to teach us, that we may, in prayer, use the same words that we have formerly used, provided it be with new affections. It intimates likewise that it is not only allowable, but sometimes convenient, to gather some verses out of one psalm, and some out of another, and to put them together, to be sung to the glory of God. In singing this psalm, we must give glory to God, and take comfort to ourselves.

1 **M**Y heart is fix'd, Lord: I will sing,
and with my glory praise.

2 Awake up psaltery and harp,
myself I'll early raise.

3 I'll praise thee 'mong the people, Lord,
'mong nations sing will I.

4 For above heav'n thy mercy's great,
thy truth doth reach the sky.

5 Be thou above the heavens, Lord,
exalted gloriously :

Thy glory all the earth above
be lifted up on high.

6 That those who thy beloved are
delivered may be ;

O do thou save with thy right hand,
and answer give to me.

7 God in his holiness hath said,
Herein I will take pleasure,
Shechem I will divide, and forth
will Succoth's valley measure.

8 Gilead I claim as mine by right,
Manasseh mine shall be,
Ephraim is of my head the strength,
Judah gives laws for me.

9 Moab's my washing-pot, my shoe
I'll over Edom throw

Over the land of Palestine
I will in triumph go.

10 O who is he will bring me to
the city fortify'd !

O who is he that to the land
of Edom will me guide !

11 O God, thou who hadst cast us off
this thing wilt thou not do ?

And wilt not thou, ev'n thou, O God,
forth with our armies go ?

- 12 Do thou from trouble give us help,
for helpless is man's aid.
13 Through God we shall do valiantly,
our foes he shall down tread.

P S A L M CIX.

To the chief musician, A Psalm of David.

Whether David penned this psalm when he was persecuted by Saul, or when his son Absalom rebelled against him, or upon occasion of some other trouble that was given him, is uncertain; and whether the particular enemy he prays against was Saul, or Doeg, or Ahitophel, or some other not mentioned in the story, we cannot determine; but it is certain, that in penning it he had an eye to Christ, his sufferings and his persecutors, for that imprecation, vers. 8. is applied to Judas, Acts i. 20. And the rest of the prayers here against his enemies were the expressions not of passion, but of the spirit of prophecy. (1.) He lodgeth a complaint in the court of heaven, of the malice and base ingratitude of his enemies, and with it an appeal to the righteous God, vers. 1.—5. (2.) He prays against his enemies, and devotes them to destruction, vers. 6.—20. (3.) He prays for himself, that God would help and succour him in his low condition, vers. 21.—29. (4.) He concludes with a joyful expectation that God would appear for him, vers. 30. 31. In singing this psalm, we must comfort ourselves with the believing foresight of the certain destruction of all the enemies of Christ and his church, and the certain salvation of all those that trust in God, and keep close to him.

- 1 **O** Thou the God of all my praise,
do thou not hold thy peace:
2 For mouths of wicked men to speak
against me, do not cease:

- The mouths of vile deceitful men
against me op'ned be ;
And with a false and lying tongue
they have accused me.
- 3 They did beset me round about
with words of hateful spite :
And, though to them no cause I gave,
against me they did fight.
- 4 They for my love became my foes :
but I me set to pray.
- 5 Evil for good, hatred for love
to me they did repay.
- 6 Set thou the wicked over him,
and upon his right hand
Give thou his greatest enemy,
ev'n Satan, leave to stand.
- 7 And when by thee he shall be judg'd,
let him condemned be ;
And let his pray'r be turn'd to sin,
when he shall call on thee.
- 8 Few be his days, and in his room
his charge another take.
- 9 His children let be fatherless,
his wife a widow make.
- 10 His children let be vagabonds,
and beg continually ;
And from their places desolate
seek bread for their supply.
- 11 Let covetous extortioners
catch all he hath away ;

Of all for which he labour'd hath
let strangers make a prey.

12 Let there be none to pity him,
let there be none at all

That on his children fatherless
will let his mercy fall.

13 Let his posterity from earth
cut off for ever be,

And in the foll'wing age their name
be blotted out by thee.

14 Let God his father's wickedness
still to remembrance call ;

And never let his mother's sin
be blotted out at all.

15 But let them all before the Lord
appear continually,

That he may wholly from the earth
cut off their memory.

16 Because he mercy minded not,
but persecuted still

The poor and needy, that he might
the broken-hearted kill.

17 As he in cursing pleasure took,
so let it to him fall ;

As he delighted not to bless,
so bless him not at all.

18 As cursing he like clothes put on,
into his bowels so,

Like water, and into his bones
like oil down let it go.

- 19 Like to the garment let it be
which doth himself array,
And for a girdle, wherewith he
is girt about alway.
- 20 From God let this be their reward
that en'mies are to me ;
And their reward, that speak against
my soul maliciously.
- 21 But do thou, for thine own name's sake,
O God the Lord, for me :
Sith good and sweet thy mercy is,
from trouble set me free.
- 22 For I am poor and indigent,
afflicted sore am I,
My heart within me also is
wounded exceedingly.
- 23 I pass like a declining shade,
am like the locust tost.
- 24 My knees through fasting weakned are,
my flesh hath fatness lost.
- 25 I also am a vile reproach
unto them made to be ;
And they that did upon me look
did shake their heads at me.
- 26 O do thou help and succour me,
who art my God and Lord :
And, for thy tender mercies sake,
safety to me afford.
- 27 That thereby they may know, that this
is thy almighty hand ;

- And that thou, Lord, hast done the same,
they may well understand.
- 28 Although they curse with spite, yet Lord,
bless thou with loving voice :
Let them asham'd be when they rise :
thy servant let rejoice.
- 29 Let thou thine adversaries all
with shame be clothed over,
And let their own confusion
them, as a mantle, cover.
- 30 But as for me, I with my mouth
will greatly praise the Lord ;
And I among the multitude
his praises will record.
- 31 For he shall stand at his right hand
who is in poverty,
To save him from all those that would
condemn his soul to die.

P S A L M CX.

A Psalm of David.

This psalm is pure gospel ; it is only and wholly concerning Christ, the Messiah, promised to the fathers, and expected by them ; it is plain the Jews of old, even the worst of them, so understood it, however the modern Jews have endeavoured to pervert it, and to rob us of it ; for when the Lord Jesus proposed a question to the Pharisees upon the first words of this psalm, where he takes it for granted, that David in Spirit calls Christ his Lord, tho' he were his Son, they chose rather to say nothing, and to own themselves gruelled, than to make it a question, whether David doth indeed speak of the Messiah,

fish, or no; for they freely yield so plain a truth, though they foresee it will turn to their own disgrace, Matth. xxii. 41. &c. Of him therefore, no doubt, the prophet here speaks, of him, and of no other man. Christ, as our Redeemer, executes the office of a Prophet, of a Priest, and of a King, both in his state of humiliation and exaltation; and of each of these we have here an account. (1.) His prophetic office, vers. 2. (2.) His priestly office, vers. 4. (3.) His kingly office, vers. 1. 3. 5. 6. (4.) His estates of humiliation and exaltation, vers. 7. In singing this psalm, we must act faith upon Christ, submit ourselves entirely to him, to his grace and government, and triumph in him as our Prophet, Priest, and King, by whom we hope to be ruled and taught, and saved for ever; and as the Prophet, Priest, and King of the whole church, who shall reign till he has put down all opposing rule, principality and power, and delivered up the kingdom to God the Father.

1 **T**HE Lord did say unto my Lord,
fit thou at my right hand,
Until I make thy foes a stool
whereon thy feet may stand.

2 The Lord shall out of Sion send
the rod of thy great pow'r:
In midst of all thine enemies
be thou the governour.

3 A willing people in thy day
of pow'r, shall come to thee,
In holy beauties, 'from morn's womb:
thy youth like dew shall be.

4 The Lord himself hath made an oath,
and will repent him never,

Of th' order of Melchisedeck
thou art a priest for ever.

5 The glorious and mighty Lord,
that sits at thy right hand,
Shall, in his day of wrath, strike through
kings that do him withstand.

6 He shall among the heathen judge,
he shall with bodies dead
The places fill; o'er many lands,
he wound shall ev'ry head.

7 The brook that runneth in the way
with drink shall him supply:
And, for this cause, in triumph he
shall lift his head on high.

P S A L M CXI.

This, and divers of the psalms that follow it, seem to have been penned by David for the service of the church, in their solemn feasts, and not upon any particular occasion. This is a psalm of praise, the title of it is Hallelujah, Praise ye the Lord; intimating, that we must address ourselves to the use of this psalm, with hearts disposed to praise God. It is composed alphabetically, each sentence beginning with a several letter of the Hebrew alphabet, in order exactly; and two sentences to each verse, and three a-piece to the two last. The psalmist exhorting to praise God, (1.) Sets himself for an example, vers. 1. (2.) Furnishes us with matter for praise from the works of God: 1. The greatness of his works, and the glory of them. 2. The righteousness of them. 3. The goodness of them. 4. The power of them. 5. The conformity of them to his word of promise. 6. The perpetuity of them.

These observations are intermixed, vers. 2.—9.
 (3.) He recommends the holy fear of God, and conscientious obedience to his commands, as the most acceptable way of praising God, vers. 10.

1 **P**RAISE ye the Lord: with my whole
 I will God's praise declare, [heart
 Where the assemblies of the just
 and congregations are.

2 The whole works of the Lord our God
 are great above all measure;
 Sought out they are of every one
 that doth therein take pleasure.

3 His work most honourable is,
 most glorious and pure:
 And his untainted right'ousness
 for ever doth endure.

4 His works most wonderful he hath
 made to be thought upon:
 The Lord is gracious, and he is
 full of compassion.

5 He giveth meat unto all those
 that truly do him fear:
 And evermore his covenant
 he in his mind will bear.

6 He did the power of his works
 unto his people shew,
 When he the heathen's heritage
 upon them did bestow.

7 His handy-works are truth and right:
 all his commands are sure;

8 And done in truth and uprightness,
 they evermore endure.

9 He

9 He sent redemption to his folk,
his covenant for ay
He did command : holy his name,
and rev'rend is alway.

10 Wisdom's beginning is God's fear :
good understanding they
Have all, that his commands fulfil :
his praise endures for ay.

P S A L M CXII.

This psalm is composed alphabetically as the former is, and is (like the former) entitled, Hallelujah ; though it treats of the happiness of the saints, because it redounds to the glory of God ; and whatever we have the pleasure of, he must have the praise of. It is a comment upon the last verse of the foregoing psalm, and fully shews, how much it is our wisdom to ' fear God, and do his commandments.' We have here, (1.) The character of the righteous, vers. 1. (2.) The blessedness of the righteous, [1.] There is a blessing entailed on their posterity, vers. 2. [2.] There is a blessing conferred upon themselves, 1. Prosperity outward and inward, vers. 3. 2. Comfort, vers. 4. 3. Wisdom, vers. 5. 4. Stability, vers. 6. 7. 8. 5. Honour, vers. 6. 9. (3.) The misery of the wicked, vers. 10. So that here is good and evil set before us, the blessing and the curse. In singing this psalm, we must not only teach and admonish ourselves and one another to answer the characters here given of the happy, but comfort and encourage ourselves and one another, with the privileges and comforts here secured to the holy.

1 **P**Raise ye the Lord. The man is blest
that fears the Lord aright,
He who in his commandements
doth greatly take delight.

2 His seed and offspring powerful
shall be the earth upon :
Of upright men blessed shall be
the generation.

3 Riches and wealth shall ever be
within his house in store :
And his unspotted righteousness
endures for evermore.

4 Unto the upright light doth rise,
though he in darkness be :
Compassionate and merciful,
and righteous is he.

5 A good man doth his favour shew,
and doth to others lend :
He with discretion his affairs
will guide unto the end.

6 Surely, there is not any thing
that ever shall him move ;
The righteous man's memorial
shall everlasting prove.

7 When he shall evil tidings hear,
he shall not be afraid ;
His heart is fix'd, his confidence
upon the Lord is stay'd.

8 His heart is firmly stablished,
afraid he shall not be,
Until upon his enemies
he his desire shall see.

9 He hath dispers'd, giv'n to the poor
his righteousness shall be

To ages all; with honour shall
his horn be raised high.

- 10 The wicked shall it see, and fret,
his teeth gnash, melt away:
What wicked men do most desire
shall utterly decay.

P S A L M CXIII.

This psalm begins and ends with Hallelujah; for, as many others, it is designed to promote the great and good work of praising God. (1.) We are here called upon and urged to praise God, vers. 1. 2. 3. (2.) We are here furnished with matter for praise, and words are put into our mouths; in singing which, we must, with holy fear and love, give to God the glory of, 1. The elevations of his glory and greatness, vers. 4. 5. 2. The condescensions of his grace and goodness, vers. 6.—9. which very much illustrate one another, that we may be duly affected with both.

- 1 **P**RAISE God: ye servants of the Lord,
O praise, the Lord's name praise.
2 Yea, blessed be the name of God
from this time forth always.
3 From rising sun to where it sets,
God's name is to be prais'd.
4 Above all nations God is high,
'bove heav'ns his glory rais'd.
5 Unto the Lord our God that dwells
on high, who can compare?
6 Himself that humbleth things to see
in heav'n and earth that are.
7 He from the dust doth raise the poor
that very low doth lie,

And from the dunghill lifts the man
opprest with poverty :

8 That he may highly him advance,
and with the princes set,

With those that of his people are
the chief, ev'n princes great.

9 The barren woman house to keep
he maketh, and to be

Of sons a mother full of joy.

Praise to the Lord give ye.

P S A L M CXIV.

The deliverance of Israel out of Egypt gave birth to their church and nation, which were then founded, then formed; that work of wonder ought therefore to be had in everlasting remembrance: God gloried in it in the preface to the ten commandments, and Hos. xi. 1. 'Out of Egypt have I called my Son.' In this psalm it is celebrated in lively strains of praise; it was fitly therefore made a part of the great hallelujah, or song of praise, which the Jews were wont to sing at the close of the passover-supper. It must never be forgotten, (1.) That they were brought out of slavery, vers. 1. (2.) That God set up his tabernacle among them, vers. 2. (3.) That the sea and Jordan were divided before them, vers. 3. 5. (4.) That the earth shook at the giving the law, when God came down on mount Sinai, vers. 4. 6. 7. (5.) That God gave them water out of the rock, vers. 8. In singing this psalm, we must acknowledge God's power and goodness in what he did for Israel, applying it to the much greater work of wonder, our redemption by Christ, and encouraging ourselves and others, to trust in God in the greatest streights.

1 WHEN

- 1 **W**HEN Isra'l out of Egypt went,
and did his dwelling change;
When Jacob's house went out from those
that were of language strange:
- 2 He Judah did his sanctuary,
his kingdom Isra'l make.
- 3 The sea it saw, and quickly fled,
Jordan was driven back.
- 4 Like rams the mountains, and like lambs
the hills skipp'd to and fro.
- 5 O sea, why fled'st thou? Jordan back
why wast thou driven so?
- 6 Ye mountains great, wherefore was it
that ye did skip like rams?
And wherefore was it, little hills,
that ye did leap like lambs?
- 7 O at the presence of the Lord,
earth, tremble thou for fear,
While as the presence of the God
of Jacob doth appear.
- 8 Who from the hard and stony rock
did standing water bring;
And, by his pow'r, did turn the flint
into a water-spring.

P S A L M CXV.

Many ancient translations join this psalm to that which goes next before it, the Septuagint particularly, and the vulgar Latin; but it is in the Hebrew a distinct psalm. In it, we are taught to give glory, (1.) To God, and not to ourselves, vers. 1. (2.) To God, and not to idols, vers. 2.—8. We must give glory
to

to God, 1. By trusting in him, and in his promise and blessing, vers. 9.—15. 2. By blessing him, vers. 16. 17. 18. Some think this psalm was penned upon occasion of some great distress and trouble that the church of God was in, when the enemies were insolent and threatening, in which case the church doth not so much pour out her complaint to God, as place her confidence in God, and triumph in doing so; and with such an holy triumph we ought to sing this psalm.

- 1 **N**OT unto us, Lord, not to us,
but do thou glory take
Unto thy name, ev'n for thy truth,
and for thy mercy's sake.
- 2 O wherefore should the heathen say,
where is their God now gone?
- 3 But our God in the heavens is,
what pleas'd him he hath done.
- 4 Their idols silver are and gold,
work of mens hands they be;
- 5 Mouths have they, but they do not speak;
and eyes, but do not see.
- 6 Ears have they, but they do not hear;
noses, but savour not:
- 7 Hands, feet, but handle not, nor walk,
nor speak they thro' their throat.
- 8 Like them their makers are, and all
on them their trust that build:
- 9 O Isra'l, trust thou in the Lord,
he is their help and shield.
- 10 O Aaron's house, trust in the Lord,
their help and shield is he.

- 11 Ye that fear God, trust in the Lord,
their help and shield he'll be.
- 12 The Lord of us hath mindful been,
and he will bless us still;
He will the house of Isra'l bless,
bless Aaron's house he will.
- 13 Both small and great that fear the Lord,
he will them surely bless.
- 14 The Lord will you, you and your seed,
ay more and more increase.
- 15 O blessed are ye of the Lord,
who made the earth and heav'n.
- 16 The heav'n, ev'n heav'ns are God's, but he
earth to mens sons hath giv'n.
- 17 The dead, nor who to silence go,
God's praise do not record.
- 18 But henceforth we for ever will
bless God. Praise ye the Lord.

P S A L M CXVI.

This is a thanksgiving psalm; it is not certain, whether David penned it upon any particular occasion, or upon a general review of the many gracious deliverances God had wrought for him out of six troubles, and seven, from which he takes rise for many very lively expressions of devotion, love, and gratitude; and with the like pious affections our souls should be lifted up to God in singing it. Observe, (1.) The great distress and danger that the psalmist was in, which almost drove him to despair, vers. 3. 10. 11. (2.) The application he made to God in that distress, vers. 4. (3.) The experience he had of God's goodness to him in answer to prayer; God heard

heard him, vers. 1. 2. ; pitied him, vers. 5. 6. ; delivered him, vers. 8. (4.) His care what acknowledgments he should make of the goodness of God to him, vers. 12. 13. He will love God, vers. 1. 2. He will continue to call upon him, vers. 2. 13. 17. 3. He will rest in him, vers. 7. 4. He will walk before him, vers. 9. 5. He will pay his vows of thanksgiving, in which he will own the tender regard God had to him, and this publicly, vers. 13. 14. 15. and vers. 17. 18. 19. Lastly, He will continue God's faithful servant to his life's end, vers. 16. These are such breathings of a holy soul, as bespeak it very happy.

- 1 **I** Love the Lord, because my voice
and prayers he did hear,
- 2 I, while I live, will call on him,
who bow'd to me his ear.
- 3 Of death the cords and sorrows did
about me compass round ;
The pains of hell took hold on me :
I grief and trouble found.
- 4 Upon the name of God, the Lord,
then did I call, and say,
Deliver thou my soul, O Lord,
I do thee humbly pray.
- 5 God merciful and righteous is,
yea, gracious is our Lord.
- 6 God saves the meek : I was brought low,
he did me help afford.
- 7 O thou, my soul, do thou return
unto thy quiet rest ;
For largely, lo, the Lord to thee
his bounty hath exprest.

8 For my distressed soul from death
deliver'd was by thee ;
Thou didst my mourning eyes from tears,
my feet from falling, free.

9 I in the land of those that live
will walk the Lord before.

10 I did believe, therefore I spake
I was afflicted sore.

11 I said, when I was in my haste,
that all men liars be.

12 What shall I render to the Lord
for all his gifts to me ?

13 I'll of salvation take the cup,
on God's name will I call.

14 I'll pay my vows now to the Lord,
before his people all.

15 Dear in God's sight is his saints death,

16 Thy servant, Lord, am I ;
Thy servant sure, thine handmaid's son :
my bands thou didst untie.

17 Thank-off'rings I to thee will give,
and on God's name will call.

18 I'll pay my vows now to the Lord,
before his people all :

19 Within the courts of God's own house,
within the midst of thee,

O city of Jerusalem.

Praise to the Lord give ye.

P S A L M CXVII.

This psalm is short and sweet ; I doubt the reason
why we sing it so oft as we do is for the shortness
of

of it; but if we rightly understood and considered it, we would sing it oftner for the sweetness of it, especially to us sinners of the Gentiles, on whom it casts a very favourable eye. Here is, (1.) A solemn call to all nations to praise God, vers. 1. (2.) Proper matter for that praise suggested, vers. 2. We are soon weary indeed of well-doing, if in singing this psalm, we keep not up those pious and devout affections with which the spiritual sacrifice of praise ought to be kindled, and kept burning.

1 **O** Give ye praise unto the Lord,
all nations that be :

Likewise, ye people all, accord
his name to magnify.

2 For great to us-ward ever are
his loving-kindnesses :

His truth endures for evermore.

The Lord, O do ye blefs.

P S A L M CXVIII.

It is probable David penned this psalm when he had, after many a storm, weathered his point at last, and gained a full possession of the kingdom to which he had been anointed. He then invites and stirs up his friends to join with him, not only in a cheerful acknowledgment of God's goodness, and a cheerful dependance upon that goodness for the future, but in a believing expectation of the promised Messiah, of whose kingdom, and his exaltation to it, his were typical: to him, it is certain, the prophet here bears witness in the latter part of the psalm; Christ himself applies it to himself, Matth. xxi. 42. and the former part of the psalm may fairly, and without forcing, be accommodated to him and his undertaking. Some think it was first calculated for the solemnity of the bringing of the ark to the city of David, and was afterwards sung at the feast of tabernacles.

tabernacles. In it, (1.) David calls upon all about him, to give to God the glory of his goodness, vers. 1.—4. (2.) He encourageth himself and others to trust in God, from the experience he had had of God's power and pity in the great and kind things he had done for him, vers. 5.—18. (3.) He gives thanks for his advancement to the throne, as it was a figure of the exaltation of Christ, vers. 19. to 23. (4.) The people, the priests, and the psalmist himself, triumph in the prospect of the Redeemer's kingdom, vers. 24.—29. In singing this psalm, we must glorify God for his goodness to us, and especially his goodness to us in Jesus Christ.

1 **O** Praise the Lord, for he is good :
his mercy lasteth ever.

2 Let those of Israel now say,
his mercy faileth never.

3 Now let the house of Aaron say,
his mercy lasteth ever.

4 Let those that fear the Lord now say,
his mercy faileth never.

5 I in distress call'd on the Lord ;
the Lord did answer me :
He in a large place did me set,
from trouble made me free.

6 The mighty Lord is on my side,
I will not be afraid :
For any thing that man can do
I shall not be dismay'd.

7 The Lord doth take my part with them
that help to succour me :
Therefore on those that do me hate
I my desire shall see.

- 8 Better it is to trust in God,
than trust in man's defence:
- 9 Better to trust in God, than make
princes our confidence.
- 10 The nations, joining all in one,
did compass me about :
But in the Lord's most holy name
I shall them all root out.
- 11 They compass'd me about, I say,
they compass'd me about :
But in the Lord's most holy name
I shall them all root out.
- 12 Like bees they compass'd me about ;
like unto thorns that flame
They quenched are : for them shall I
destroy in God's own name.
- 13 Thou sore hast thrust, that I might fall ;
but my Lord helped me.
- 14 God my salvation is become,
my strength and song is he.
- 15 In dwellings of the righteous
is heard the melody
Of joy and health: the Lord's right hand
doth ever valiantly.
- 16 The right hand of the mighty Lord
exalted is on high :
The right hand of the mighty Lord
doth ever valiantly.
- 17 I shall not die, but live, and shall
the works of God discover.

- 18 The Lord hath me chastised fore,
but not to death giv'n over.
- 19 O set ye open unto me
the gates of righteousness :
Then will I enter into them,
and I the Lord will bless.
- 20 This is the gate of God, by it
the just shall enter in.
- 21 Thee will I praise, for thou me heard'st,
and hast my safety been.
- 22 That stone is made head corner-stone
which builders did despise :
- 23 This is the doing of the Lord,
and wondrous in our eyes.
- 24 This is the day God made, in it
we'll joy triumphantly.
- 25 Save now I pray thee, Lord, I pray,
send now prosperity.
- 26 Blessed is he in God's great name
that cometh us to save :
We, from the house which to the Lord
pertains, you blessed have.
- 27 God is the Lord, who unto us
hath made light to arise ;
Bind ye unto the altars horns
with cords the sacrifice.
- 28 Thou art my God, I'll thee exalt :
my God, I will thee praise.
- 29 Give thanks to God, for he is good ;
his mercy lasts always.

This is a psalm by itself, like none of the rest; it excels them all, and shines brightest in this constellation. It is much longer than any of them; more than twice as long as any of them. It is not making long prayers that Christ censures, but making them for a pretence; which intimates, that they are in themselves good and commendable. It seems to me to be a collection of David's pious and devout ejaculations, the short and sudden breathings and elevations of his soul to God, which he wrote down as they occurred, and, towards the latter end of his time, gathered them out of his day-book where they lay scattered, added to them many like words, and digested them into this psalm, in which there is seldom any coherence between the verses, but, like Solomon's proverbs, it is a chest of gold rings, not a chain of gold links. And we may not only learn, by the psalmist's example, to accustom ourselves to such pious ejaculations, which are an excellent means of maintaining constant communion with God, and keeping the heart in frame for the more solemn exercises of religion, but we must make use of the psalmist's words, both for the exciting and for the expressing of our devout affections: and it is true what some have said of this psalm, 'He that shall read it considerately, it will either warm him, or shame him.' (1.) The composition of it is singular and very nice. It is divided into twenty-two parts, according to the number of the letters of the Hebrew alphabet, and each part consists of eight verses; all the verses of the first part beginning with Aleph, all the verses of the second with Beth, and so on, without any flaw, throughout the whole psalm. Archbishop Tillotson saith, 'It seems to have more of poetical skill and number in it, than we at this distance can easily understand.' Some have called it the saint's alphabet; and it were to be wished we had it as ready in our memories, as the very letters of our alphabet,

as ready as our A B C. Perhaps the penman found it of use to himself, to observe this method, as it obliged him to sink for thoughts, and search for them. that he might fill up the quota of every part, and the letter he was to begin with, might lead him to a word which might suggest a good sentence; and all little enough to raise any thing that is good in the barren soil of our hearts. However, it would be of use to the learners, a help to them, both in committing it to memory, and in calling it to mind, upon occasion, by the letter the first word would be got, and that would bring in the whole verse: thus young people would the easier learn it by heart, and retain it the better even in old age. If any censure it as childish and trifling, because acrostics are now quite out of fashion, let them know that the royal psalmist despiseth their censure; he is a teacher of babes, and if this method may be beneficial to them, he can easily stoop to it; if this be to be vile, he 'will be yet more vile.' (2.) The general scope and design of it is to magnify the law, and make it honourable; to set forth the excellency and usefulness of divine revelation, and to recommend it to us, not only for the entertainment, but for the government of ourselves, by the psalmist's own example, who speaks by experience of the benefit of it, and of the good impressions made upon him by it; for which he praiseth God, and earnestly prays, from first to last, for the continuance of God's grace with him, to direct and quicken him in the way of his duty. There are ten several words by which divine revelation is called in this psalm; and they are upon the matter synonymous, each of them expressive of the whole compass of it, both that which tells us what God expects from us, and that which tells us what we may expect from him; and of the system of religion which is founded upon it, and guided by it. The things contained in the scripture, and drawn from it, are here called,

1. God's law, because they are enacted by him as our Sovereign. 2. His way, because they are the rule both of his providence and our obedience. 3. His testimonies, because they are solemnly declared to the world, and attested beyond contradiction. 4. His commandments, because given with authority, and (as the word signifies) lodged with us as a trust. 5. His precepts, because prescribed to us, and not left indifferent. 6. His word or saying, because it is the declaration of his mind, and Christ the essential, eternal Word, is all in all in it. 7. His judgments, because framed in infinite wisdom, and because by them, we must both judge and be judged. 8. His righteousness, because it is all holy, just, and good, and the rule and standard of righteousness. 9. His statutes, because they are fixed and determined, and of perpetual obligation. 10. His truth or faithfulness, because the principles upon which the divine law is built, are eternal truths. And I think there is but one verse (it is vers. 122.) in all this long psalm, in which there is not one or other of these ten words; only in three or four they are used concerning God's providence, or David's practice, as vers. 75. 84. 121. and vers. 132. They are called God's name. The great esteem and affection David had for the word of God, is the more admirable, considering how little he had of it, in comparison with what we have; no more, perhaps, in writing, than the first books of Moses, which were but the dawning of this day; which may shame us who enjoy the full discoveries of divine revelation, and yet are so cold towards it. In singing this psalm, there is work for all the devout affections of a sanctified soul; so copious, so various is the matter of it. We here find that in which we must give glory to God, both as our ruler and great benefactor; and that in which we are to teach and admonish ourselves and one another, so many are the instructions which we here find about a religious

ous life; and to comfort and encourage ourselves and one another, so many are the sweet experiences of one that lived such a life. Here is something or other to suit the case of every Christian. Is any afflicted? is any merry? each will find that here that is proper for them. And it is so far from being a tedious repetition of the same thing, as may seem to those who look over it cursorily, that if we duly meditate upon it, we shall find almost every verse has a new thought, and something in it very lively. And this, as many other of David's psalms, teaches us to be sententious in our devotions, both alone, and when others join with us; for ordinarily the affections, especially of weaker Christians, are more likely to be raised and kept by short expressions, the sense of which lies in a little room, than by long and laboured periods.

A L E P H.

The 1st Part.

- 1 **B**lessed are they that undefil'd,
and straight are in the way;
Who in the Lord's most holy law
do walk and do not stray.
- 2 Blessed are they, who to observe
his statutes are inclin'd;
And who do seek the living God
with their whole heart and mind.
- 3 Such in his ways do walk, and they
do no iniquity.
- 4 Thou hast commanded us to keep
thy precepts carefully.
- 5 O that thy statutes to observe
thou wouldst my ways direct?
- 6 Then shall I not be sham'd, when I
thy precepts all respect.

7 Then

7 Then with integrity of heart
thee will I praise and bleſs,
When I the judgments all have learn'd
of thy pure righteouſneſs.

8 That I will keep thy ſtatutes all
firmly reſolv'd have I:
O do not then, moſt gracious God,
forſake me utterly.

BETH.

The 2d Part.

9 By what means ſhall a young man learn
his way to purify?
If he according to thy word
thereto attentive be.

10 Unfeignedly thee have I fought
with all my ſoul and heart:
O let me not from the right path
of thy commands depart.

11 Thy word I in my heart have hid,
that I offend not thee.

12 O Lord, thou ever bleſſed art:
thy ſtatutes teach thou me.

13 The judgments of thy mouth each one
my lips declared have:

14 More joy thy teſtimonies way
than riches all me gave.

15 I will thy holy precepts make
my meditation:

And carefully I'll have reſpect
unto thy ways each one.

16 Upon thy ſtatutes my delight
ſhall conſtantly be ſet:

And

And by thy grace I never will
thy holy word forget.

G I M E L.

The 3d Part.

- 17 With me thy servant, in thy grace,
deal bountifully, Lord ;
That by thy favour I may live,
and duly keep thy word.
- 18 Open mine eyes, that of thy law
the wonders I may see.
- 19 I am a stranger on this earth,
hide not thy laws from me.
- 20 My soul within me breaks, and doth
much fainting still endure,
Through longing that it hath all times
unto thy judgments pure.
- 21 Thou hast rebuk'd the cursed proud,
who from thy precepts swerve.
- 22 Reproach and shame remove from me,
for I thy laws observe.
- 23 Against me princes spake with spite,
while they in council sat :
But I, thy servant, did upon
thy statutes meditate.
- 24 My comfort and my heart's delight
thy testimonies be,
And they in all my doubts and fears
are counsellors to me.

D A L E T H.

The 4th Part.

- 25 My soul to dust cleaves : quicken me
according to thy word.

26 My

- 26 My ways I shew'd, and me thou heardst :
teach me thy statutes, Lord.
- 27 The way of thy commandements
make me aright to know ;
So all thy works that wondrous are,
I shall to others show.
- 28 My soul doth melt, and drop away,
for heaviness and grief :
To me, according to thy word,
give strength, and send relief.
- 29 From me the wicked way of lies
let far removed be :
And graciously thy holy law
do thou grant unto me.
- 30 I chosen have the perfect way
of truth and verity :
Thy judgments that most righteous are
before me laid have I.
- 31 I to thy testimonies cleave :
shame do not on me cast,
- 32 I'll run thy precepts way, when thou
my heart enlarged hast.

H E.

The 5th Part.

- 33 Teach me, O Lord, the perfect way
of thy precepts divine,
And to observe it to the end
I shall my heart incline.
- 34 Give understanding unto me,
so keep thy law shall I ;
Yea, ev'n with my whole heart I shall
observe it carefully.

- 35 In thy law's path make me to go,
for I delight therein.
- 36 My heart unto thy testimonies
and not to greed incline.
- 37 Turn thou away my sight and eyes
from viewing vanity;
And in thy good and holy way
be pleas'd to quicken me.
- 38 Confirm to me thy gracious word,
which I did gladly hear,
Ev'n to thy servant, Lord, who is,
devoted to thy fear,
- 39 Turn thou away my fear'd reproach:
for good thy judgments be.
- 40 Lo, for thy precepts I have long'd:
in thy truth quicken me.

V A U.

The 6th Part.

- 41 Let thy sweet mercies also come,
and visit me, O Lord;
Ev'n thy benign salvation,
according to thy word.
- 42 So shall I have wherewith I may
give him an answer just,
Who spitefully reproacheth me:
for in thy word I trust.
- 43 The word of truth out of my mouth
take thou not utterly;
For on thy judgments righteous
my hope doth still rely.
- 44 So shall I keep for evermore
thy law continually.

45 And

- 45 And sith that I thy precepts seek,
I'll walk at liberty.
- 46 I'll speak thy word to kings, and I
with shame shall not be mov'd:
- 47 And will delight myself always
in thy laws which I lov'd,
- 48 To thy commandments which I lov'd,
my hands lift up I will:
And I will also meditate
upon thy statutes still.

Z A I N.

The 7th Part.

- 49 Remember, Lord, thy gracious word
thou to thy servant spake,
Which for a ground of my sure hope
thou causedst me to take.
- 50 This word of thine my comfort is
in mine affliction:
For in my straits I am reviv'd
by this thy word alone.
- 51 The men whose hearts with pride are stuff'd
did greatly me deride:
Yet from thy straight commandements
I have not turn'd aside.
- 52 Thy judgments righteous, O Lord,
which thou of old forth gave,
I did remember; and myself
by them comforted have.
- 53 Horror took hold on me because
ill men thy law forsake.
- 54 I in my house of pilgrimage
thy laws my songs do make.

56 And this I had, because thy word
I kept, and stood in awe.

C H E T H.

The 8th Part.

57 Thou my sure portion art alone,
which I did chuse, O Lord:

I have resolv'd, and said, that I
would keep thy holy word.

58 With my whole heart I did entreat
thy face and favour free:

According to thy gracious word
be merciful to me.

59 I thought upon my former ways,
and did my life well try,

And to thy testimonies pure
my feet then turned I.

60 I did not stay, nor linger long,
as those that slothful are,

But hastily thy laws to keep
myself I did prepare.

61 Bands of ill men me robb'd; yet I
thy precepts did not flight.

62 I'll rise at midnight thee to praise,
ev'n for thy judgments right,

63 I am companion to all those
who fear, and thee obey.

64 O Lord, thy mercy fills the earth:
teach me thy laws, I pray.

T E T H.

The 9th Part.

65 Well hast thou with thy servant dealt,
as thou didst promise give.

F f

66 Good

- 66 Good judgment me, and knowledge teach;
for I thy word believe.
- 67 Ere I afflicted was, I stray'd:
but now I keep thy word.
- 68 Both good thou art, and good thou dost:
teach me thy statutes, Lord.
- 69 The men that are puffed up with pride,
against me forg'd a lie:
Yet thy commandments observe
with my whole heart will I.
- 70 Their hearts thro' worldly ease and wealth
as fat as grease they be,
But in thy holy law I take
delight continually.
- 71 It hath been very good for me
that I afflicted was:
That I might well instructed be,
and learn thy holy laws.
- 72 The word that cometh from thy mouth
is better unto me,
Than many thousands, and great sums
of gold and silver be.

J O D.

The 10th Part.

- 73 Thou mad'st and fashion'dst me: thy laws
to know, give wisdom, Lord.
- 74 So who thee fear, shall joy to see
me trusting in thy word.
- 75 That very right thy judgments are
I know and do confess,
And that thou hast afflicted me
in truth and faithfulness.

- 76 O let thy kindness merciful
I pray thee comfort me,
As to thy servant faithfully
was promised by thee.
- 77 And let thy tender mercies come
to me, that I may live :
Because thy holy laws to me
sweet delectation give.
- 78 Lord, let the proud ashamed be :
for they without a cause,
With me perversely dealt ; but I
will muse upon thy laws.
- 79 Let such as fear thee, and have known
thy statutes, turn to me.
- 80 My heart let in thy laws be found ;
that sham'd I never be.

CAPH.

The 11th Part.

- 81 My soul for thy salvation faints :
yet I thy word believe.
- 82 Mine eyes fail for thy word ; I say,
when wilt thou comfort give ?
- 83 For like a bottle I'm become,
that in the smoke is set :
I'm black and parch'd with grief, yet I
thy statutes not forget.
- 84 How many are thy servant's days ?
when wilt thou execute
Just judgment on these wicked men
that do me persecute ?
- 85 The proud have digged pits for me,
which is against thy laws.

86 Thy words all faithful are : help me,
pursu'd without a cause.

87 They so consum'd me, that on earth
my life they scarce did leave :
Thy precepts yet forsook I not,
but close to them did cleave.

88 After thy loving-kindness, Lord,
me quicken and preserve ;
The testimony of thy mouth
so shall I still observe.

L A M E D.

The 12th Part.

89 Thy word for ever is, O Lord,
in heaven settled fast :

90 Unto all generations
thy faithfulness doth last :
The earth thou hast established,
and it abides by thee.

91 This day they stand as thou ordain'dst :
for all thy servants be.

92 Unless in thy most perfect law
my soul delights had found,
I should have perished, when as
my troubles did abound.

93 Thy precepts I will ne'er forget
they quick'ning to me brought.

94 Lord, I am thine, O save thou me ;
thy precepts I have sought.

95 For me the wicked have laid wait,
me seeking to destroy ;
But I thy testimonies true
consider will with joy.

96 An end of all perfection
 here have I seen, O God;
 But as for thy commandement,
 it is exceeding broad.

MEM.

The 13th Part.

97 O how love I thy law! it is
 my study all the day.
 98 It makes me wiser than my foes;
 for it doth with me stay.
 99 Than all my teachers, now I have
 more understanding far:
 Because my meditation
 thy testimonies are.
 100 In understanding I excel
 those that are ancients;
 For I endeavoured to keep
 all thy commandements.
 101 My feet from each ill way I stay'd,
 that I may keep thy word.
 102 I from thy judgments have not swerv'd;
 for thou hast taught me Lord.
 103 How sweet unto my taste, O Lord,
 are all thy words of truth!
 Yea, I do find them sweeter far
 than honey to my mouth.
 104 I through thy precepts, that are pure,
 do understanding get:
 I therefore ev'ry way that's false
 with all my heart do hate.

NUN.

The 14th Part.

- 105 Thy word is to my feet a lamp,
and to my path a light.
- 106 I sworn have; and I will perform,
to keep thy judgments right.
- 107 I am with sore affliction
ev'n overwhelm'd, O Lord:
In mercy raise and quicken me,
according to thy word.
- 108 The free-will off'rings of my mouth
accept, I thee beseech;
And unto me thy servant, Lord,
thy judgments clearly teach.
- 109 Though still my soul be in my hand,
thy laws I'll not forget.
- 110 I err'd not from them, tho' for me
the wicked snares did set.
- 111 I of thy testimonies have
above all things made choice,
To be my heritage for ay:
for they my heart rejoyce.
- 112 I carefully inclined have
my heart; still to attend,
That I thy statutes may perform
alway unto the end.

SAMECH.

The 15th Part.

- 113 I hate the thoughts of vanity;
but love thy law do I.
- 114 My shield and hiding-place thou art:
I on thy word rely.

- 115 All ye that evil-doers are,
from me depart away;
For the commandments of my God
I purpose to obey.
- 116 According to thy faithful word
uphold and stablish me,
That I may live, and of my hope
ashamed never be.
- 117 Hold thou me up, so shall I be
in peace and safety still;
And to thy statutes have respect
continually I will.
- 118 Thou tread'st down all that love to stray;
false their deceit doth prove.
- 119 Lewd men, like dross, away thou put'st;
therefore thy law I love.
- 120 For fear of thee my very flesh
doth tremble, all dismay'd;
And of thy righteous judgments, Lord,
my soul is much afraid.

A I N.

The 16th Part.

- 121 To all men I have judgment done,
performing justice right:
Then let me not be left unto
my fierce oppressors might.
- 122 For good unto thy servant, Lord,
thy servant's surety be:
From the oppression of the proud
do thou deliver me.
- 123 Mine eyes do fail with looking long
for thy salvation,

The

The word of thy pure righteousness
while I do wait upon.

124 In mercy with thy servant deal,
thy laws me teach and show.

125 I am thy servant, wisdom give,
that I thy laws may know.

126 'Tis time thou work, Lord: for they have
made void thy law divine.

127 Therefore thy precepts more I love
than gold, yea, gold most fine.

128 Concerning all things, thy commands
all right I judge therefore;
And ev'ry false and wicked way
I perfectly abhor.

P E.

The 17th Part.

129 Thy statutes, Lord, are wonderful:
my soul them keeps with care.

130 The entrance of thy words gives light,
makes wise who simple are.

131 My mouth I have wide opened,
and panted earnestly;
While after thy commandements
I long'd exceedingly.

132 Look on me, Lord, and merciful
do thou unto me prove,
As thou art wont to do to those
thy name who truly love.

133 O let my footsteps in thy word
aright still ord'ed be:
Let no iniquity obtain
dominion over me.

- 134 From man's oppression save thou me :
 so keep thy laws I will.
- 135 Thy face make on thy servant shine :
 teach me thy statutes still.
- 136 Rivers of waters from mine eyes
 did run down, when I saw
 How wicked men run on in sin,
 and do not keep thy law,

T S A D D I.

The 18th Part.

- 137 O Lord, thou art most righteous,
 thy judgments are upright.
- 138 Thy testimonies thou command'st
 most faithful are and right.
- 139 My zeal hath ev'n consumed me ;
 because mine enemies
 Thy holy words forgotten have,
 and do thy laws despise.
- 140 Thy word's most pure ; therefore on it
 thy servant's love is set.
- 141 Small and despis'd I am ; yet I
 thy precepts not forget.
- 142 Thy righteousness is righteousness
 which ever doth endure ;
 Thy holy law, Lord, also is
 the very truth most pure.
- 143 Trouble and anguish have me found,
 and taken hold on me ;
 Yet in my trouble my delight
 thy just commandments be.
- 144 Eternal righteousness is in
 thy testimonies all :

Lord

Lord to me understanding give,
and ever live I shall.

K O P H.

The 19th Part.

145 With my whole heart I cry'd; Lord, hear:
I will thy word obey.

146 I cry'd to thee, save me, and I
will keep thy laws alway.

147 I of the morning did prevent
the dawning, and did cry:
For all mine expectation
did on thy word rely.

148 Mine eyes did timeously prevent
the watches of the night,
That in thy word, with careful mind,
then meditate I might.

149 After thy loving-kindness hear
my voice that calls on thee:
According to thy judgment, Lord,
revive and quicken me.

150 Who follow mischief, they draw nigh:
they from thy law are far.

151 But thou art near, Lord: most firm truth
all thy commandments are.

152 As for thy testimonies all,
of old this have I try'd,
That thou hast surely founded them
for ever to abide.

R E S H.

The 20th Part.

153 Consider mine affliction,
in safety do me set:

Deliver

Deliver me, O Lord, for I
thy law do not forget.

154 After thy word revive thou me :
save me, and plead my cause.

155 Salvation is from sinners far ;
for they seek not thy laws.

156 O Lord, both great and manifold
thy tender mercies be :

According to thy judgments just
revive and quicken me.

157 My persecutors many are,
and foes that do combine ;
Yet from thy testimonies pure
my heart doth not decline.

158 I saw transgressors, and was griev'd ;
for they keep not thy word.

159 See how I love thy law ! as thou
art kind, me quicken, Lord.

160 From the beginning all thy word
hath been most true and sure :
Thy righteous judgments ev'ry one
for evermore endure.

SCHIN.

The 21st Part.

161 Princes have persecuted me,
although no cause they saw ;
But still of thy most holy word
my heart doth stand in awe.

162 I at thy word rejoice, as one
of spoil that finds great store.

163 Thy law I love : but lying all
I hate and do abhor.

164 Sev'n

164 Sev'n times a day it is my care
to give due praise to thee :

Because of all thy judgments, Lord,
which righteous ever be.

165 Great peace have they who love thy law:
offence they shall have none

166 I hop'd for thy salvation, Lord,
and thy commands have done.

167 My soul thy testimonies pure
observed carefully :

On them my heart is set, and them
I love exceedingly.

168 Thy testimonies and thy laws
I kept with special care ;

For all my works and ways each one
before thee open are.

TAU.

The 22d Part.

169 O let my earnest pray'r and cry
come near before thee, Lord :

Give understanding unto me,
according to thy word.

170 Let my request before thee come ;
after thy word me free.

171 My lips shall utter praise, when thou
hast taught thy laws to me.

172 My tongue of thy most blessed word
shall speak, and it confess :

Because all thy commandments
are perfect righteousness.

173 Let thy strong hand make help to me :
thy precepts are my choice.

174 I long'd for thy salvation, Lord,
and in thy law rejoice.

175 O let my soul live, and it shall
give praises unto thee :
And let thy judgments gracious
be helpful unto me.

176 I like a lost sheep went astray,
thy servant seek and find :
For thy commands I suff' red not
to slip out of my mind.

P S A L M CXX.

A song of degrees.

This psalm is supposed to have been penned by David upon occasion of Doeg's accusing him and the priests to Saul, because it is like Psal. lii. which was penned on that occasion; and because the psalmist complains of his being driven out of the congregation of the Lord, and his being forced among barbarous people. (1.) He prays to God to deliver him from the mischiefs designed him by false and malicious tongues, vers. 1. 2. (2.) He threatens the judgments of God against such, vers. 3. 4. (3.) He complains of his ill neighbours that were quarrelsome and vexatious, vers. 5. 6. 7. In singing this psalm, we may comfort ourselves in reference to the scourge of the tongue, when at any time we fall unjustly under the lash of it, that better than we have smarted for it.

1 **I**N my distress to God I cry'd,
and he gave ear to me.
2 From lying lips, and guileful tongue,
O Lord, my soul set free.

- 3 What shall be giv'n thee? or what shall
be done to thee, false tongue?
- 4 Ev'n burning coals of juniper,
sharp arrows of the strong.
- 5 Wo's me, that I in Meshech am
a sojourner so long;
That I in tabernacles dwell
to Kedar that belong.
- 6 My soul with him that hateth peace
hath long a dweller been.
- 7 I am for peace: but when I speak
for battle they are keen.

P S A L M CXXI.

A song of degrees.

Some call this the soldier's psalm, and think it was penned in the camp, when David was jeoparding his life in the high places of the field, and thus trusted God to cover his head in the day of battle. Others call it the travellers psalm, (for there is nothing in it of military dangers), and think David penned it when he was going abroad, and designed it, *pro vehiculo*, for a good man's convoy and companion in a journey or voyage. But we need not thus appropriate it, where-ever we are, at home or abroad, we are exposed to danger more than we are aware of; and this psalm directs and encourageth us to repose ourselves and our confidence in God, and by faith to put ourselves under his protection, and commit ourselves to his care, which we must do, with an entire resignation and satisfaction. In singing this psalm, (1.) David here assures himself of help from God, vers. 1. 2. (2.) He assures others of it, vers. 3.—8.

- 1 **I** To the hills will lift mine eyes,
from whence doth come mine aid.
- 2 My safety cometh from the Lord,
who heav'n and earth hath made.
- 3 Thy foot he'll not let slide: nor will
he slumber that thee keeps.
- 4 Behold, he that keeps Israel,
he slumbers not, nor sleeps.
- 5 The Lord thee keeps: the Lord thy shade
on thy right hand doth stay.
- 6 The moon by night thee shall not smite,
nor yet the sun by day.
- 7 The Lord shall keep thy soul: he shall
preserve thee from all ill.
- 8 Henceforth thy going out and in
God keep for ever will.

P S A L M CXXII.

A song of degrees of David.

This psalm seems to have been penned by David for the use of the people of Israel, when they came up to Jerusalem to worship at the three solemn feasts. It was in David's time that Jerusalem was first chosen to be the city where God would record his name. It being a new thing, this, among other means, was used to bring the people to be in love with Jerusalem, as the holy city, though it was but the other day in the hands of the Jebusites. Observe, (1.) The joy with which they were to go up to Jerusalem, vers. 1. 2. (2.) The great esteem they were to have of Jerusalem, vers. 3. 4. 5. (3.) The great concern they were to have for Jerusalem, and the prayers they were to put up for its welfare, vers. 6.—9. In singing this psalm, we must have an eye

to the gospel-church, which is called the, 'Jerusalem that is from above.'

- 1 **I** Joy'd when to the house of God
go up, they said to me.
- 2 Jerusalem, within thy gates
our feet shall standing be.
- 3 Jerus'lem as a city is
compactly built together :
- 4 Unto that place the tribes go up,
the tribes of God go thither ;
To Isra'l's testimony, there
to God's name thanks to pay.
- 5 For thrones of judgment, ev'n the thrones
of David's house there stay.
- 6 Pray that Jerusalem may have
peace and felicity :
Let them that love thee and thy peace
have still prosperity.
- 7 Therefore I wish that peace may still
within thy walls remain,
And ever may thy palaces
prosperity retain.
- 8 Now, for my friends and brethrens sake,
peace be in thee, I'll say.
- 9 And for the house of God our Lord,
I'll seek thy good alway.

P S A L M CXXIII.

A song of degrees.

This psalm was penned at a time when the church of God was brought low and trampled upon ; some think it was when the Jews were captives in Babylon ; though that was not the only time that they were

were insulted over by the proud. The psalmist begins as if he spoke for himself only, vers. 1. but presently speaks in the name of the church. Here is,
 (1.) Their expectation of mercy from God, vers. 1. 2.
 (2.) Their plea for mercy with God, vers. 3. 4. In singing it, we must have our eye up to God's favour with a holy concern, and then an eye down to mens reproach with a holy contempt.

- 1 **O** Thou that dwellest in the heav'ns,
 I lift mine eyes to thee.
- 2 Behold, as servants eyes do look
 their masters hand to see;
 As hand-maid's eyes her mistress' hand,
 so do our eyes attend
 Upon the Lord our God, until
 to us he mercy send.
- 3 O Lord, be gracious to us,
 unto us gracious be :
 Because replenish'd with contempt
 exceedingly are we.
- 4 Our soul is fill'd with scorn of those
 that at their ease abide,
 And with the insolent contempt
 of those that swell in pride.

P S A L M CXXIV.

A song of degrees of David.

David penned this psalm (we suppose) upon occasion of some great deliverance, which God wrought for him and his people, from some very threatening danger, which was likely to have involved them all in ruin; whether by foreign invasion, or intestine insurrection, is not certain; whatever it was, he seems to have been himself much affected, and very desirous to affect others with the goodness of God, in mak-

ing a way for them to escape: to him he is careful to give all the glory, and takes none to himself, as conquerors use to do. (1.) He here magnifies the greatness of the danger they were in, and of the ruin they were at the brink of, vers. 1.—5. (2.) He gives God the glory of their escape, vers. 6. 7. compared with vers. 1. 2. (3.) He takes encouragement from thence to trust in God, vers. 8. In singing this psalm, besides the application of it to any particular deliverance wrought for us and our people, in our days, and the days of our fathers, we may have in our thoughts the great work of our redemption by Jesus Christ, by which we were rescued from the powers of darkness.

- 1 **H**AD not the Lord been on our side,
may Israel now say;
- 2 Had not the Lord been on our side,
when men rose us to slay,
- 3 They had us swallow'd quick, when as
their wrath 'gainst us did flame.
- 4 Waters had cov' red us, our soul
had sunk beneath the stream.
- 5 Then had the waters swelling high,
over our soul made way.
- 6 Blest be the Lord, who to their teeth
us gave not for a prey.
- 7 Our soul's escaped, as a bird
out of the fowler's snare;
The snare asunder broken is,
and we escaped are.
- 8 Our sure and all-sufficient help
is in JEHOVAH's name,
His name who did the heav'ns create,
and who the earth did frame.

Another

Another of the same.

- 1 **N**OW Israel
may say, and that truly,
If that the Lord
had not our cause maintain'd :
- 2 If that the Lord
had not our right sustain'd,
When cruel men
against us furiously
Rose up in wrath,
to make of us their prey :
- 3 Then certainly
they had devour'd us all,
And swallow'd quick,
for ought that we could deem :
Such was their rage,
as we might well esteem.
- 4 And as fierce floods
before them all things drown
So had they brought
our soul to death quite down.
- 5 The raging streams,
with their proud swelling waves,
Had then our soul
o'erwhelmed in the deep :
- 6 But blest be God,
who doth us safely keep,
And hath not giv'n
us for a living prey
Unto their teeth,
and bloody cruelty.

- 7 Ev'n as a bird
 out of the fowler's snare
 Escapes away,
 so is our soul set free ;
 Broke are their nets,
 and thus escaped we.
- 8 Therefore our help
 is in the Lord's great name,
 Who heav'n and earth
 by his great pow'r did frame.

P S A L M CXXV.

A song of degrees.

This short psalm may be summed up in those words of the prophet, Isa. iii. 10. 11. ' Say ye to the ' righteous, It shall be well with him. Wo to the ' wicked, it shall be ill with him.' Thus are life and death, the blessing and the curse, set before us often in the psalms, as well as in the law and the prophets. (1.) It is certainly well with the people of God ; for, 1. They have the promises of a good God, that they shall be fixed, vers. 1. and safe, vers. 2. and not always under hatches, vers. 3. (2.) They have the prayers of a good man, which shall be heard for them, vers. 4. 2. It is certainly ill with the wicked, and particularly with the apostates, vers. 5. Some of the Jewish rabbins are of opinion, that it has reference to the days of the Messiah ; however, we that are members of the gospel-church, may certainly, in singing this psalm, take the comfort of these promises, and the more, if we stand in awe of the threatening.

1 **T**HEY in the Lord that firmly trust,
 shall be like Sion hill,

Which

- Which at no time can be remov'd,
but standeth ever still.
- 2 As round about Jerusalem
the mountains stand alway,
The Lord his folk doth compass so
from henceforth and for ay.
- 3 For ill mens rod upon the lot
of just men shall not lie :
Lest righteous men stretch forth their hands
unto iniquity.
- 4 Do thou to all those that be good
thy goodness, Lord, impart ;
And do thou good to those that are
upright within their heart.
- 5 But as for such as turn aside
after their crooked way,
God shall lead forth with wicked men :
on Isra'l peace shall stay.

P S A L M CXXVI.

A song of degrees.

It was with reference to some great and surprising deliverance of the people of God, out of bondage and distress, that this psalm was penned ; most likely their return out of Babylon in Ezra's time. Though Babylon be not mentioned here, as it is Ps. cxxxvii. yet their captivity there was the most remarkable captivity both in itself, and as their return out of it was typical of our redemption by Christ. Probably it was penned by Ezra, or some of the prophets that came up with the first. We read of singers of the children of Asaph, that famous psalmist that returned then, Ezra ii. 41. It being a song of ascents, in which twice the same things are repeated with advance-

advancement, vers. 2. 3. and vers. 4. 5. ; it is put here among the rest of the psalms that bear that title. (1.) Those that were returned out of captivity are here called upon to be thankful, vers. 1. 2. 3. (2.) Those that were yet remaining in captivity are here prayed for, vers. 4. and encouraged, vers. 5. 6. It will be easy, in singing this psalm, to apply it either to any particular deliverance wrought for the church, or our own land, or to the great work of our salvation by Christ.

- 1 **W**HEN Zion's bondage God turn'd back,
as men that dream'd were we.
- 2 Then fill'd with laughter was our mouth,
our tongue with melody :
They 'mong the heathen said, The Lord
great things for them hath wrought.
- 3 The Lord hath done great things for us ;
whence joy to us is brought.
- 4 As streams of water in the south,
our bondage, Lord, recal.
- 5 Who sow in tears, a reaping time
of joy enjoy they shall.
- 6 That man, who bearing precious seed,
in going forth doth mourn,
He doubtless, - bringing back his sheaves,
rejoicing shall return.

P S A L M CXXVII.

A song of degrees for Solomon.

This is a family-psalm, as divers before were state-poems, and church-poems. It is intitled (as we read it) for Solomon, dedicated to him by his father. He having a house to build, a city to keep, and seed to raise up to his father, David directs him

to

to look up to God, and to depend upon his providence, without which, all his wisdom, care, and industry would not serve. Some take it to have been penned by Solomon himself, and it may as well be read, A song of Solomon, and he wrote a great many; and they compare it with his Ecclesiastes, the scope of both being the same, to shew the vanity of worldly care; and how necessary it is that we keep in with God. On him we must depend, (1.) For wealth, vers 1. 2. (2.) For heirs to leave it to, vers. 3. 4. 5. In singing this psalm, we must have our eye up unto God for success in all our undertakings, and a blessing upon all our comforts and enjoyments, because every creature is that to us, and no more than he makes it to be.

- 1 **E**Xcept the Lord do build the house,
the builders lose their pain;
Except the Lord the city keep,
the watchmen watch in vain.
- 2 It's vain for you to rise betimes,
or late from rest to keep,
To feed on sorrow's bread: so gives
he his beloved sleep.
- 3 Lo, children are God's heritage,
the womb's fruit his reward.
- 4 The sons of youth as arrows are,
for strong mens hands prepar'd.
- 5 O happy is the man that hath
his quiver fill'd with those:
They, unashamed, in the gate
shall speak unto their foes.

P S A L M CXXVIII.

A song of degrees.

This, as the former, is a psalm for families. In that
we

we are taught, that the prosperity of our families depends upon the blessing of God; in this we are taught, that the only way to obtain that blessing, which will make our families comfortable, is to live in the fear of God, and in obedience to him. They that do so in general, they shall be blessed, vers. 1. 2. 4. In particular, (1.) They shall be prosperous and successful in their employments, vers. 2. (2.) Their relations shall be agreeable, vers. 3. (3.) They shall live to see their families brought up, vers. 3. (4.) They shall have the satisfaction of seeing the church of God in a flourishing condition, vers. 5. 6. We must sing this psalm in the firm belief of this truth, that religion and piety is the best friend to outward prosperity, giving God the praise that it is so, and that we have found it so; and encourage ourselves and others with it,

- 1 **B**less'd is each one that fears the Lord,
and walketh in his ways.
- 2 For of thy labour thou shalt eat,
and happy be always.
- 3 Thy wife shall as a fruitful vine
by thy house sides be found;
Thy children like to olive-plants
about thy table round.
- 4 Behold, the man that fears the Lord,
thus blessed shall he be.
- 5 The Lord shall out of Sion give
his blessing unto thee:
Thou shalt Jerus'lem's good behold
whilst thou on earth dost dwell.
- 6 Thou shalt thy childrens children see,
and peace on Israel.

A song of degrees.

This psalm relates to the public concerns of God's Israel: it is not certain when it was penned, probably when they were in captivity in Babylon, or about the time of their return. (1.) They look back with thankfulness for the former deliverances God had wrought for them, and their fathers, out of many distresses they had been in from time to time, vers. 1.—4. (2.) They look forward with a believing prayer for, and prospect of the destruction of all the enemies of Zion, vers. 5. 8. In singing this psalm, we may apply it both ways to the gospel-Israel, which, like the Old Testament Israel, has weathered many a storm, and is still threatened by many enemies.

- 1 **O**FT did they vex me from my youth,
may Isra'l now declare:
- 2 Oft did they vex me from my youth;
yet not victorious were.
- 3 The plowers plow'd upon my back:
they long their furrows drew,
- 4 The righteous Lord did cut the cords
of the ungodly crew.
- 5 Let Sion's haters all be turn'd
back with confusion.
- 6 As grass on houses tops be they,
which fades ere it be grown:
- 7 Whereof enough to fill his hand
the mower cannot find;
Nor can the man his bosom fill,
whose work is sheaves to bind.
- 8 Neither say they who do go by,
God's blessing on you rest:

We, in the name of God the Lord,
do wish you to be blest.

P S A L M CXXX.

A song of degrees,

This psalm relates not to any temporal concern, either personal or public, but it is wholly taken up in the affairs of the soul. It is reckoned one of the seven penitential psalms, which have sometimes been made use of by penitents upon their admission into the church; and in singing it, we are all concerned to apply it to ourselves. The psalmist here expresseth, (1.) His desire towards God, vers. 1. 2. (2.) His repentance before God, vers. 3. 4. (3.) His attendance upon God, vers. 5. 6. (4.) His expectations from God, vers. 7. 8. And as in water face answers to face, so doth the heart of one humble penitent to another.

- 1 **L**ORD, from the depths to thee I cry'd.
- 2 **L** My voice, Lord, do thou hear:
Unto my supplication's voice
give an attentive ear.
- 3 Lord, who shall stand, if thou, O Lord,
shouldst mark iniquity?
- 4 But yet with thee forgiveness is;
that fear'd thou mayest be.
- 5 I wait for God, my soul doth wait,
my hope is in his word,
- 6 More than they that for morning watch,
my soul waits for the Lord:
I say, more than they that do watch
the morning light to see.
- 7 Let Israel hope in the Lord;
for with him mercies be.

And

And plenteous redemption
is ever found with him.

8 And from all his iniquities
he Isra'l shall redeem.

P S A L M CXXXI.

A song of degrees of David.

This psalm is David's profession of humility; but humbly made with thankfulness to God, for his grace, and not in vain glory. It is probable enough, that (as most interpreters suggest) David made this protestation in answer to the calumnies of Saul and his courtiers, who represented David as an ambitious, aspiring man, who, under pretence of a divine appointment, sought the kingdom in the pride of his heart. But he appeals to God, that, on the contrary, (1.) He aimed at nothing high or great, vers. 1. (2.) He was very easy in every condition to which God allotted him, vers. 2. And therefore, (3.) He encourageth all good people to trust in God, as he did, vers. 3. Some have made it an objection against singing David's psalms, that there are many who cannot say, Their 'heart is not haughty,' &c. It is true there are; but we may sing it for the same purpose that we read it, to teach and admonish ourselves, and one another, what we ought to be, with repentance, that we have come short of being so, and humble prayer to God for his grace to make us so.

1 **M**Y heart not haughty is, O Lord;
mine eyes not lofty be:

Nor do I deal in matters great,
or things too high for me.

2 I surely have myself behav'd
with quiet sp'rit and mild,

As child of mother wean'd: my soul
is like a weaned child.

3 Upon the Lord let all the hope
of Israel rely,
Ev'n from the time that present is,
unto eternity.

P S A L M CXXXII.

A song of degrees.

It is probable, this psalm was penned by Solomon to be sung at the dedication of the temple, which he built according to the charge his father gave him, 1 Chron. xxviii. 3. &c. Having fulfilled his trust, he begs of God to own what he had done. (1.) He had built this house for the honour and service of God; and when he brings the ark into it, the token of God's presence, he desires God himself would come and take possession of it, vers. 8. 9. 10. With these words Solomon concluded his prayer, 2 Chron. vi. 41. 42. (2.) He had built it in pursuance of the orders he had received from his father; and therefore his plea to censure these petitions, refer to David. 1. He pleads David's piety towards God, vers. 1.—7. 2. He pleads God's promise to David, vers. 11.—18. The former introduce his petition, the latter follows it as an answer to it. In singing this psalm, we must have a concern for the gospel-church, as the temple of God, and a dependance upon Christ, as David our king, in whom the mercies of God are sure mercies.

1 **D**AVID, and his afflictions all,
Lord, do thou think upon:
2 How unto God he sware, and vow'd
to Jacob's mighty One.
3 I will not come within my house,
nor rest in bed at all;
4 Nor shall mine eyes take any sleep,
nor eye-lids slumber shall,

5 Till

5 Till for the Lord a place I find
where he may make abode,

A place of habitation
for Jacob's mighty God.

6 Lo, at the place of Ephratah
of it we understood :

And we did find it in the fields,
and city of the wood.

7 We'll go into his tabernacles,
and at his footstool bow.

8 Arise, O Lord, into thy rest,
th' ark of thy strength, and thou.

9 O let thy priests be clothed, Lord,
with truth and righteousness :

And let all those that are thy saints
shout loud for joyfulness.

10 For thine own servant David's sake,
do not deny thy grace,

Nor of thine own anointed One
turn thou away the face,

11 The Lord in truth to David sware,
he will not turn from it,

I of thy body's fruit will make
upon thy throne to sit.

12 My cov'nant if thy sons will keep,
and laws to them made known ;

Their children then shall also sit
for ever on thy throne.

13 For God of Sion hath made choice ;
there he desires to dwell.

- 14 This is my rest ; here still I'll stay,
for I do like it well.
- 15 Her food I'll greatly bless : her poor
with bread will satisfy.
- 16 Her priests I'll clothe with health : her saints
shall shout forth joyfully.
- 17 And there will I make David's horn
to bud forth pleasantly :
For him that mine anointed is
a lamp ordain'd have I.
- 18 As with a garment, I will clothe
with shame his en'mies all ;
But yet the crown that he doth wear,
upon him flourish shall.

P S A L M CXXXIII.

A song of degrees of David.

This psalm is a brief encomium of unity and brotherly love, which, if we did not see the miseries of discord among men, we would think needless ; but we cannot say too much, it were well enough if we could say enough, to persuade people to live together in peace. The conjecture some make is well enough of the kind, that David penned it upon occasion of the union between the tribes, when they all met unanimously to make him king. It is a psalm of general use to all societies, lesser and larger, civil and sacred. Here is, (1.) The doctrine laid down of the happiness of brotherly love, vers. 1. (2.) The illustration of that doctrine in two similitudes, vers. 2. (3.) The proof of it in a good reason given for it, vers. 3. And then we are left to make the application, which we ought to do in singing of it, provoking ourselves and one another to holy love. The contents of this psalm in our Bibles

bles is short, but very proper; it is the benefit of the communion of saints.

1 **B**EHOLD, how good a thing it is,
and how becoming well,
Together such as brethren are
in unity to dwell.

2 Like precious ointment on the head,
that down the beard did flow,
Ev'n Aaron's beard, and to the skirts
did of his garments go.

3 As Hermon's dew, the dew that doth
on Zion hills descend:
For there the blessing God commands,
life that shall never end.

P S A L M CXXXIV.

A song of degrees

This is the last of the fifteen songs of degrees; and if they were at any time sung all together in the temple service, it is fitly made the conclusion of them; for the design of it is to stir up the ministers to go on with their work in the night, when the solemnities of the day were over. Some make this psalm to be a dialogue. (1.) In the two first verses, the priests or Levites that sat up all night to keep the watch of the house of the Lord, are called upon to spend their time while they were upon the guard, not in idle talk, but in the acts of devotion. (2.) In the last verse, they that were thus called upon to praise God, pray for him that gave them the exhortation, either the high priest, or the captain of the guard. Or thus: they who did that service did mutually exhort one another, and pray for one another. In singing this psalm, we must both stir up ourselves to give glory to God, and encourage ourselves to hope for mercy and grace from him.

1 **B**EHOLD,

368 P S A L M S CXXXIV, CXXXV.

- 1 **B**EHOLD, bless ye the Lord, all ye
that his attendants are,
Ev'n you that in God's temple be,
and praise him nightly there.
- 2 Your hands within God's holy place
lift up: and praise his name.
- 3 From Zion hill the Lord thee bless,
that heav'n and earth did frame.

· P S A L M CXXXV.

This is one of the hallelujah-psalms; that is the title of it, and that is the Amen of it, both its Alpha and its Omega. (1.) It begins with a call to praise God, particularly a call to the 'servants of the Lord' to praise him, as in the foregoing psalm, vers. 1. 2. 3. (2.) It goes on to furnish us with matter for praise. God is to be praised, 1. As the God of Jacob, vers. 4. 2. As the God of gods, vers. 5. 3. As the God of the whole world, vers. 6. 7. 4. As a terrible God to the enemies of Israel. vers. 8.—11. 5. As a gracious God to Israel, both in what he had done for them, and what he would do, vers. 12. 13. 14. 6. As the only living God, all other gods being vanity and a lie, vers. 15.—18. (3.) It concludes with another exhortation to all persons concerned to praise God, vers. 19. 20. 21. In singing this psalm, our hearts must be filled, as well as our mouths, with the high praises of God.

- 1 **P**raise ye the Lord, the Lord's name praise,
his servants, praise ye God.
- 2 Who stand in God's house, in the courts
of our God make abode.
- 3 Praise ye the Lord, for he is good,
unto him praises sing:

Sing

Sing praises to his name, because
it is a pleasant thing.

4 For Jacob to himself the Lord
did chuse of his good pleasure,
And he hath chosen Israel
for his peculiar treasure.

5 Because I know assuredly
the Lord is very great,
And that our Lord above all gods
in glory hath his seat.

6 What thing soever pleas'd the Lord,
that in the heav'n did he,
And in the earth, the seas, and all
the places deep that be.

7 He from the ends of earth doth make
the vapours to ascend.
With rain he lightnings makes, and wind
doth from his treasures send.

8 Egypt's first-born from man to beast
9 who smote. Strange tokens he
On Pharaoh and his servants sent,
Egypt, in midst of the.

10 He smote great nations, slew great kings:

11 Sihon of Heshbon king,
And Og of Bashan, and to nought
did Canaan's kingdoms bring:

12 And for a wealthy heritage
their pleasant land he gave,
An heritage which Israel
his chosen folk should have.

- 13 Thy name, O Lord, shall still endure,
and thy memorial
With honour shall continu'd be
to generations all.
- 14 For why, the righteous God will judge
his people righteously ;
Concerning those that do him serve
himself repent will he.
- 15 The idols of the nations
of silver are and gold,
And by the hands of men is made
their fashion and mold.
- 16 Mouths have they, but they do not speak ;
eyes, but they do not see :
- 17 Ears have they, but hear not ; and in
their mouths no breathing be.
- 18 Their makers are like them : so are
all that on them rely.
- 19 O Isra'l's house, blefs God : blefs God,
O Aaron's family.
- 20 O blefs the Lord, of Levi's house
ye who his servants are ;
And blefs the holy name of God,
all ye the Lord that fear.
- 21 And blessed be the Lord our God,
from Zion's holy hill,
Who dwelleth at Jerusalem.
The Lord O praise ye still.

P S A L M CXXXVI.

The scope of this psalm is the same with that of the
foregoing psalm, but there is something very sin-
gular

gular in the compofure of it; for the latter half of each verfe is the fame repeated throughout the pfalm, 'for his mercy endureth for ever,' and yet no vain repetition. It is allowed, that fuch burdens or keepings, as we call them, add very much to the beauty of a fong, and help to make it moving and affecting; nor can any verfe contain more weighty matter, or more worthy to be thus repeated than this, that 'God's mercy endureth for ever;' and the repetition of it here twenty-fix times, intimates, (1.) That God's mercies to his people are thus repeated and drawn, as it were, with a *continuando* from the beginning to the end, with a progress and advance *in infinitum*. (2.) That in every particular favour, we ought to take notice of the mercy of God, and to take notice of it as enduring ftill, the fame now that it has been, and enduring for ever, the fame always that it is. (3.) That the everlafting continuance of the mercy of God is very much his honour, and that which he glories in, and very much the fain's comfort, and that which they glory in. It is that which therefore our hearts fhould be full of, and greatly affected with, fo as that the moft frequent mention of it, inftead of cloying us, fhould raife us the more, becaufe it will be the fubject of our praife to all eternity. This moft excellent fentence, that 'God's mercy endureth for ever,' is magnified above all the truths concerning God, not only by the repetition of it here, but by the fignals tokens of divine acceptance, with which God owned the finging of it both in Solomon's time, 2 Chron. v. 13. when they fang thefe words, 'for his mercy endureth for ever,' the houfe was filled with a cloud; and in Jehoshaphat's time, when they fang thefe words, God gave them victory, 2 Chron. xx. 21. 22. which fhould make us love to fing, 'His mercies fure doth ftill endure, eternally.' We muft praife God. (1.) As great and good in himfelf, verf. 1. 2. 3. (2.) As the Creator
of

of the world, vers. 5.—9. (3.) As Israel's God and Saviour, vers. 10.—22. (4.) As our Redeemer, vers. 23. 24. (5.) As the great Benefactor of the whole creation, and God over all blessed for evermore, vers. 25. 26.

- 1 **G**IVE thanks to God, for good is he:
for mercy hath he ever.
- 2 Thanks to the God of gods give ye:
for his grace faileth never.
- 3 Thanks give the Lord of lords unto:
for mercy hath he ever.
- 4 Who only wonders great can do:
for his grace faileth never.
- 5 Who by his wisdom made heav'ns high:
for mercy hath he ever.
- 6 Who stretch'd the earth above the sea:
for his grace faileth never.
- 7 To him that made the great light shine:
for mercy hath he ever.
- 8 The sun to rule till day decline:
for his grace faileth never.
- 9 The moon and stars to rule by night:
for mercy hath he ever.
- 10 Who Egypt's first-born kill'd outright:
for his grace faileth never.
- 11 And Isra'l brought from Egypt land:
for mercy hath he ever. [hand:]
- 12 With stretch'd out arm, and with strong
for his grace faileth never.
- 13 By whom the Red-sea parted was:
for mercy hath he ever.

- 14 And thro' its midst made Isra'l pass :
for his grace faileth never.
- 15 But Pharaoh and his host did drown :
for mercy hath he ever.
- 16 Who through the desert led his own :
for his grace faileth never.
- 17 To him great kings who overthrew :
for he hath mercy ever.
- 18 Yea, famous kings in battle flew :
for his grace faileth never.
- 19 Ev'n Sihon king of Amorites :
for he hath mercy ever :
- 20 And Og the king of Bashanites :
for his grace faileth never.
- 21 Their land in heritage to have :
(for mercy hath he ever)
- 22 His servant Isra'l right he gave :
for his grace faileth never.
- 23 In our low state who on us thought :
for he hath mercy ever.
- 24 And from our foes our freedom wrought :
for his grace faileth never.
- 25 Who doth all flesh with food relieve :
for he hath mercy ever.
- 26 Thanks to the God of heaven give :
for his grace faileth never.

Another of the same.

- 1 PRAISE God, for he is kind :
His mercy lasts for ay :

2 Give thanks with heart and mind
To God of gods alway :

For certainly
His mercies dure
Most firm and sure
Eternally.

3 The Lord of lords praise ye,
Whose mercies still endure.

4 Great wonders only he
Doth work by his great pow'r :
For certainly, &c.

5 Which God omnipotent,
By might and wisdom high,
The heav'n and firmament
Did frame, as we may see :
For certainly, &c.

6 To him who did outstretch
This earth so great and wide,
Above the water's reach
Making it to abide :
For certainly, &c.

7 Great lights he made to be ;
For his grace lasteth ay.

8 Such as the sun we see,
To rule the lightsome day :
For certainly, &c.

9 Also the moon so clear,
Which shineth in our sight,
The stars that do appear,
To guide the darksome night :
For certainly, &c.

10 To him that Egypt smote,
Who did his message scorn;
And in his anger hot
Did kill all their first-born:
For certainly, &c.

11 Thence Isra'l out he brought:
For his grace lasteth ever.

12 With a strong hand he wrought
And stretch'd-out arm deliver:
For certainly, &c.

13 The sea he cut in two:
For his grace lasteth still.

14 And through its midst to go
Made his own Israel:
For certainly, &c.

15 But overwhelm'd and lost
Was proud king Pharaoh,
With all his mighty host,
And chariots there also:
For certainly, &c.

16 To him who pow'rfully
His chosen people led,
Ev'n through the desert dry,
And in that place them fed:
For certainly, &c.

17 To him great kings who smote:
For his grace hath no bound.

18 Who slew, and spared not
Kings famous and renown'd:
For certainly, &c.

- 19 Sihon th' Amorites king :
For his grace lasteth ever.
- 20 Og also who did reign
The land of Bashan over :
For certainly, &c.
- 21 Their land by lot he gave :
For his grace faileth never.
- 22 That Isra'l might it have
In heritage for ever :
For certainly, &c.
- 23 Who hath remembered
Us, in our low estate ;
- 24 And us delivered
From foes which did us hate :
For certainly, &c.
- 25 Who to all flesh gives food :
For his grace faileth never.
- 26 Give thanks to God most good,
The God of heav'n for ever :
For certainly, &c.

P S A L M CXXXVII.

There are divers psalms which are thought to have been penned in the latter days of the Jewish church, when prophecy was near expiring, and the canon of the Old testament ready to be closed up ; but none of them appears so plainly to be of a late date, as this here, which was penned when the people of God were captives in Babylon, and there insulted over by their proud oppressors ; probably, it was towards the latter end of their captivity ; for now they saw the destruction of Babylon hastening on apace, vers. 8. which would be their discharge. It

is a mournful psalm, a lamentation; and the Septuagint make it one of the lamentations of Jeremiah, naming him for the author of it. Here, (1.) The melancholy captives cannot enjoy themselves, vers. 1. 2. (2.) They cannot humour their proud oppressors, vers. 3. 4. (3.) They cannot forget Jerusalem, vers. 5. 6. (4.) They cannot forgive Edom and Babylon, vers. 7. 8. 9. In singing this psalm, we must be much affected with the concernments of the church, especially that part of it that is in affliction, laying the sorrows of God's people near our hearts, comforting ourselves in the prospect of the deliverance of the church, and the ruin of its enemies in due time, but carefully avoiding all personal animosities, and not mixing the leaven of malice with our sacrifices.

- 1 **B**Y Babel's streams we sat, and wept,
when Zion we thought on :
- 2 In midst thereof we hang'd our harps
the willow-trees upon.
- 3 For there a song required they,
who did us captive bring.
Our spoilers call'd for mirth, and said,
a song of Zion sing.
- 4 O how the Lord's song shall we sing
within a foreign land ?
- 5 If thee, Jerus'lem, I forget,
skill part from my right hand.
- 6 My tongue to my mouth's roof let cleave,
if I do thee forget,
Jerusalem, and thee above
my chief joy do not set.
- 7 Remember Edom's children, Lord,
who in Jerus'lem's day,

- Ev'n unto its foundation
 raze, raze it quite, did say.
 8 O daughter thou of Babylon,
 near to destruction,
 Blest shall he be that thee rewards,
 as thou to us hast done.
 9 Yea, happy surely shall he be,
 thy tender little ones
 Who shall lay hold upon, and them
 shall dash against the stones.

P S A L M CXXXVIII.

A psalm of David.

It doth not appear, nor is it material to enquire, upon what occasion David penned this psalm; but in it, (1.) He looks back with thankfulness upon the experience he had had of God's goodness to him, vers. 1. 2. 3. (2.) He looks forward with comfort, in hopes, 1. That others would go on to praise God like him, vers. 4. 5. 2. That God would go on to do good to him, vers. 6. 7. 8. In singing this psalm, we must, in like manner, devote ourselves to God's praise and glory, and repose ourselves in his power and goodness.

- 1 **T**HEE will I praise with all my heart,
 I will sing praise to thee.
 2 Before the gods: and worship will
 toward thy sanctuary.
 I'll praise thy name, ev'n for thy truth,
 and kindness of thy love:
 For thou thy word hast magnify'd
 all thy great name above.

- 3 Thou didst me answer in the day
when I to thee did cry :
And thou my fainting soul with strength
didst strengthen inwardly,
- 4 All kings upon the earth that are,
shall give thee praise, O Lord,
When as they from thy mouth shall hear
thy true and faithful word.
- 5 Yea, in the righteous ways of God
with gladness they shall sing :
For great's the glory of the Lord,
who doth for ever reign.
- 6 Though God be high, yet he respects
all those that lowly be :
Whereas the proud and lofty ones
afar off knoweth he.
- 7 Though I in midst of trouble walk,
I life from thee shall have ; [hand,
'Gainst my foes wrath thou'lt stretch thine
thy right hand shall me save.
- 8 Surely, that which concerneth me,
the Lord will perfect make :
Lord, still thy mercy lasts, do not
thine own hands works forsake.

P S A L M CXXXIX.

To the chief musician, A psalm of David.

Some of the Jewish doctors are of opinion, that this is the most excellent of all the psalms of David; and a very pious devout meditation it is upon the doctrine of God's omniscience, which we should therefore have our hearts fixed upon, and filled with, in singing

singing this psalm. (1.) This doctrine is here asserted and fully laid down, vers. 1.—6. (2.) It is confirmed by two arguments. 1. God is every where present, therefore he knows all, vers. 7. to 12. 2. He made us, therefore he knows us, vers. 13.—16. (3.) Some inferences are drawn from this doctrine. 1. It may fill us with pleasing admiration of God, vers. 17. 18. 2. With a holy dread and detestation of sin and sinners, vers. 19. 22. 3. With a holy satisfaction in our own integrity, concerning which we may appeal to God, vers. 23. 24. This great and self evident truth, that God knows our hearts, and the hearts of all the children of men, if we did but mix faith with it, and seriously consider it, and apply it, would have a great influence upon our holiness, and upon our comfort.

- 1 **O** Lord, thou hast me search'd and known
- 2 Thou know'st my sitting down
And rising up; yea, all my thoughts
afar to thee are known.
- 3 My footsteps, and my lying down,
thou compass'est always:
Thou also most entirely art
acquaint with all my ways.
- 4 For in my tongue, before I speak,
not any word can be,
But altogether, lo, O Lord,
it is well known to thee.
- 5 Behind, before, thou hast beset,
and laid on me thine hand.
- 6 Such knowledge is too strange for me,
too high to understand.
- 7 From thy Sp'rit whither shall I go?
or from thy presence fly?

8 Ascend

- 8 Ascend I heav'n, lo, thou art there;
there, if in hell, I lie.
- 9 Take I the morning's wings, and dwell
in utmost parts of sea :
- 10 Ev'n there, Lord, shall thy hand me lead,
thy right hand hold shall me.
- 11 If I do say, that darkness shall
me cover from thy sight ;
Then surely shall the very night
about me be as light.
- 12 Yea, darkness hideth not from thee ;
but night doth shine as day :
To thee the darkness and the light
are both alike alway.
- 13 For thou possessed hast my reins,
and thou hast cov'red me,
When I within my mother's womb
inclosed was by thee.
- 14 Thee will I praise, for fearfully
and strangely made I am :
Thy works are marv'lous, and right well
my soul doth know the same.
- 15 My substance was not hid from thee,
when as in secret I
Was made ; and in earth's lowest parts
was wrought most curiously.
- 16 Thine eyes my substance did behold,
yet being unperfect.
And in the volume of thy book
my members all were writ,

Which after in continuance
 were fashion'd ev'ry one,
 When as they yet all shapeless were,
 and of them there was none.

17 How precious also are thy thoughts,
 O gracious God to me!

And in their sum how passing great,
 and numberless they be!

18 If I should count them, than the sand
 they more in number be:

What time foever I awake,
 I ever am with thee.

19 Thou, Lord, wilt sure the wicked slay:
 hence from me bloody men.

20 Thy foes against thee loudly speak,
 and take thy name in vain.

21 Do not I hate all those, O Lord,
 that hatred bear to thee?

With those that up against thee rise
 can I but grieved be?

22 With perfect hatred them I hate:
 my foes I them do hold.

23 Search me, O God, and know my heart:
 try me, my thoughts unfold.

24 And see if any wicked way
 there be at all in me,

And in thine everlasting way
 to me a leader be.

P S A L M CXL.

To the chief musician, A psalm of David.

This and the four following psalms are much of a
 piece,

piece, and the scope of them, the same with many that we met with in the beginning and middle of the book of Psalms, but few of late. They were penned by David (as it should seem) when he was persecuted by Saul; one of them is said to be his prayer when he was in the cave, and it is probable all the rest were penned about the same time. In this psalm, (1.) David complains of the malice of his enemies, and prays to God to preserve him from them, vers. 1.—5. (2.) He encourageth himself in God, as his God, vers. 6. 7. (3.) He prays for, and prophesies the destruction of his persecutors, vers. 8.—11. (4.) He assures all God's afflicted people, that their troubles would in due time end well, vers. 12. 13. with which assurance, we must comfort ourselves and one another in singing this psalm.

1 **L**ORD, from the ill and froward man
give me deliverance:

And do thou safe preserve me from
the man of violence.

2 Who in their heart mischievous things
are meditating ever;

And they for war assembled are
continually together.

3 Much like unto a serpent's tongue
their tongues they sharp do make;

And underneath their lips there lies
the poison of a snake.

4 Lord, keep me from the wicked's hands,
from vi'lent men me save,

Who utterly to overthrow
my goings purpos'd have.

5 The proud for me a snare have hid
and cords, yea, they a net

Have

Have by the way-side for me spread:
they grins for me have set.

6 I said unto the Lord, Thou art
my God: unto the cry

Of all my supplications,
Lord, do thine ear apply.

7 O God the Lord, who art the strength
of my salvation;

A cov'ring in the day of war
my head thou hast put on.

8 Unto the wicked man, O Lord,
his wishes do not grant;

Nor further thou his ill device,
lest they themselves should vaunt.

9 As for the head and chief of those
about that compass me,

Ev'n by the mischief of their lips
let thou them cov'red be.

10 Let burning coals upon them fall,
them throw in fiery flame;

And in deep pits, that they no more
may rise out of the same.

11 Let not an evil speaker be
on earth established:

Mischief shall hunt the vi'lent man
till he be ruined.

12 I know God will th' afflicted's cause
maintain, and poor mens right.

13 Surely the just shall praise thy name,
th' upright dwell in thy sight.

A psalm of David.

David was in distress when he penned this psalm; it is most likely pursued by Saul, that violent man. Is any distressed? let him pray; David did so, and had the comfort of it. (1.) He prays for God's favourable acceptance, vers. 1. 2. (2.) For his powerful assistance, vers. 3. 4. (3.) That others might be instrumental of good to his soul, as he hoped to be to the souls of others, vers. 5. 6. (4.) That he and his friends being now brought to the last extremity, God would graciously appear for their relief and rescue, vers. 7.—10. The mercy and grace of God are as necessary to us as they were to him, and therefore we should be humbly earnest for them in singing this psalm

- 1 **O** Lord, I unto thee do cry,
do thou make haste to me;
And give an ear unto my voice,
when I cry unto thee.
- 2 As incense let my prayer be
directed in thine eyes;
And the uplifting of my hands
as th' ev'ning sacrifice.
- 3 Set, Lord, a watch before my mouth,
keep of my lips the door.
- 4 My heart incline thou not unto
the ills I should abhor,
To practise wicked works with men
that work iniquity:
And with their delicates, my taste
let me not satisfy.
- 5 Let him that righteous is, me smite,
it shall a kindness be;
Let him reprove, I shall it count
a precious oil to me:

Such smiting shall not break my head:
 for yet the time shall fall,
 When I in their calamities
 to God pray for them shall.

6 When as their judges down shall be
 in stony places cast,
 Then shall they hear my words, for they
 shall sweet be to their taste.

7 About the grave's devouring mouth
 our bones are scatt'ed round,
 As wood which men do cut and cleave,
 lies scatt'ed on the ground.

8 But unto thee, O God the Lord,
 mine eyes uplifted be:
 My soul do not leave destitute,
 my trust is set on thee.

9 Lord, keep me safely from the snares
 which they for me prepare,
 And from the subtle grins of them
 that wicked workers are.

10 Let workers of iniquity
 into their own nets fall,
 Whilst I do by thine help escape
 the danger of them all.

P S A L M CXLII.

Maschil of David; a prayer when he was in the cave.

This psalm is a prayer, the substance of which David offered up to God, when he was forced by Saul to take shelter in a cave, and afterwards penned it in this form. Here is, (1.) the complaint he makes to God, vers. 1. 2. ; of the subtlety, strength, and malice

lice of his enemies, vers. 3. 6.; and the coldness and indifferency of his friends, vers. 4. (2.) The comfort he takes in God, that he knew his case, vers. 3.; and was his refuge, vers. 5. (3.) His expectation from God, that he would hear and deliver him, vers. 6. 7. (4.) His expectation from the righteous, that they would join with him in praises, vers. 7. Those that are troubled in mind, body, or estate, may, in singing this psalm, (if they sing it in some measure with David's spirit) both warrant his complaints, and fetch in his comfort.

- 1 **I** With my voice cry'd to the Lord,
with it made my request:
- 2 Pour'd out to him my plaint; to him
my trouble I exprest.
- 3 When in me was o'erwhelm'd my sp'rit,
then well thou knew'st my way:
Where I did walk, a snare for me
they privily did lay.
- 4 I look'd on my right hand, and view'd,
but none to know me were;
All refuge failed me, no man
did for my soul take care.
- 5 I cry'd to thee, I said, Thou art
my refuge, Lord, alone;
And in the land of those that live,
thou art my portion.
- 6 Because I am brought very low,
attend unto my cry:
Me from my persecutors save,
who stronger are than I.
- 7 From prison bring my soul, that I
thy name may glorify:

The just shall compass me, when thou
with me deal'st bount'ously.

P S A L M CXLIII.

A psalm of David.

This psalm, as those before, is a prayer, and full of complaints of the great distress and danger he was in probably when Saul persecuted him. He did not only pray in that affliction, but he prayed very much, and very often, not the same over again, but new thoughts. In this psalm, (1.) He complains of his troubles, through the oppression of his enemies, vers. 3. and the weakness of his spirit under it, which was ready to sink, notwithstanding the likely course he took to support himself, vers. 4. 5. (2.) He prays, and prays earnestly, vers. 6. 1. That God would hear him, vers. 1. 7. 2. That he would not deal with him according to his sins, vers. 2. 3. That he would not hide his face from him, vers. 7. but manifest his favour to him, vers. 8. 4. That he would guide and direct him in the way of his duty, vers. 8. 9. 10. and quicken him in it, vers. 11. 5. That he would deliver him out of his troubles, vers. 9. 10. 11. 6. That he would in due time reckon with his persecutors, vers. 12. We may the easier accommodate this psalm to ourselves in the singing of it, because most of the petitions in it are for spiritual blessings, which we all need at all times, mercy and grace.

- 1 **L**ORD, hear my pray'r, attend my suits;
and in thy faithfulness
Give thou an answer unto me,
and in thy righteousness.
- 2 Thy servant also bring thou not
in judgment to be try'd:
Because no living man can be
in thy sight justify'd.
- 3 For th' en'my hath pursu'd my soul,
my life to ground down tread:
In darkness he hath made me dwell,
as who have long been dead.
- 4 My sp'rit is therefore overwhelm'd:
in me perplexedly:

Within

Within me is my very heart
amazed wond'rously.

5 I call to mind the days of old,
to meditate I use

On all thy works : upon the deeds
I of thy hands do muse.

6 My hands to thee I stretch : my soul
thirsts as dry land for thee.

7 Haste, Lord, to hear, my spirit fails:
hide not thy face from me,

Lest like to them I do become
that go down to the dust.

8 At morn let me thy kindness hear,
for in thee do I trust :

Teach me the way that I should walk,
I lift my soul to thee.

9 Lord free me from my foes : I flee
to thee to cover me.

10 Because thou art my God, to do
thy will do me instruct :

Thy sp'rit is good, me to the land
of uprightness conduct.

11 Revive and quicken me, O Lord,
ev'n for thine own name's sake;
And do thou for thy righteousness
my soul from trouble take.

12 And of thy mercy slay my foes;
let all destroyed be

That do afflict my soul : for I
a servant am to thee.

Another of the same.

1 **O**H, hear my prayer, Lord,
And unto my desire
To bow thine ear accord,
I humbly thee require :
And in thy faithfulness
Unto me answer make,
And in thy righteousness
Upon me pity take.

2 In judgment enter not
With me thy servant poor :
For why, this well I wot,
No sinner can endure
The sight of thee, O God,
If thou his deeds shalt try,
He dare make none abode
Himself to justify.

3 Behold, the cruel foe
Me persecutes with spite,
My soul to overthrow,
Yea, he my life down quite
Unto the ground hath smote :
And made me dwell full low
In darkness as forgot,
Or men dead long ago.

4 Therefore my sp'rit much vex'd,
O'erwhelm'd is me within :
My heart right fore perplex'd,
And desolate hath been.

- 5 Yet I do call to mind
What ancient days record :
Thy works of ev'ry kind
I think upon, O Lord.
- 6 Lo, I do stretch my hands
To thee my help alone,
For thou well understands
All my complaint and moan :
My thirsting soul desires,
And longeth after thee,
As thirsty ground requires
With rain refresh'd to be.
- 7 Lord, let my pray'r prevail,
To answer it make speed,
For lo, my sp'rit doth fail :
Hide not thy face in need,
Lest I be like to those
That do in darkness sit,
Or him that downward goes
Into the dreadful pit.
- 8 Because I trust in thee,
O Lord, cause me to hear
Thy loving kindness free,
When morning doth appear :
Cause me to know the way
Wherein my path should be ;
For why my soul on high
I do lift up to thee.
- 9 From my fierce enemy
In safety do me guide,

Because

- Because I flee to thee,
 Lord, that thou may'st me hide.
- 10 My God alone art thou,
 Teach me thy righteousness :
 Thy sp'rit's good, lead me to
 The land of uprightness.
- 11 O Lord, for thy name's sake,
 Be pleas'd to quicken me :
 And for thy truth, forth take
 My soul from misery.
- 12 And of thy grace destroy
 My foes, and put to shame
 All who my soul annoy :
 For I thy servant am.

P S A L M CXLIV.

A psalm of David.

The four preceding psalms seem to have been penned by David before his accession to the crown, when he was persecuted by Saul; this seems to have been penned after, when he was still in trouble, (for there is no condition in this world privileged with an exemption from trouble), the neighbouring nations molesting him, and giving him disturbance, especially the Philistines, 2 Sam. v. 17. In this psalm, (1.) He acknowledgeth, with triumph and thankfulness, the great goodness of God to him, in advancing him to the government, vers. 1.—4. (2.) He prays to God to help him against the enemies that threatened him, vers. 5.—8. and again, vers. 11. (3.) He rejoiceth in the assurance of victory over them, vers. 9. 10. (4.) He prays for the prosperity of his own kingdom, and pleaseth himself with the hopes of it, vers. 12.—15. In singing this psalm, we may give God the glory of our spiritual privileges and advancements, and fetch in help from him against our spiritual enemies: may pray for the prosperity of our souls, of our families, and of our land; and, in the opinion of some of the Jewish writers, may refer the psalm to the Messiah and his kingdom.

- 1 **O** Blessed ever be the Lord,
 who is my strength and might,
 Who

- Who doth instruct my hands to war,
my fingers teach to fight.
- 2 My goodness, fortress, my high tow'r,
deliverer and shield,
In whom I trust: who under me
my people makes to yield.
- 3 Lord, what is man, that thou of him
doest so much knowledge take?
Or son of man, that thou of him
so great account dost make?
- 4 Man is like vanity: his days
as shadows pass away. [thou
- 5 Lord, bow thy heav'ns, come down, touch
the hills, and smoke shall they.
- 6 Cast forth thy lightnings, scatter them:
thine arrows shoot, them rout.
- 7 Thine hand send from above, me save,
from great depths draw me out;
And from the hand of children strange:
- 8 Whose mouth speaks vanity;
And their right hand is a right hand
that works deceitfully.
- 9 A new song I to thee will sing,
Lord, on a psaltery:
I on a ten-string'd instrument,
will praises sing to thee.
- 10 Ev'n he it is that unto kings
salvation doth send:
Who his own servant David doth
from hurtful sword defend.

- 11 O free me from strange childrens hand,
 whose mouth speaks vanity ;
 And their right hand, a right hand is
 that works deceitfully.
- 12 That as the plants our sons may be
 in youth grown up that are ;
 Our daughters like to corner-stones,
 carv'd like a palace fair :
- 13 That to afford all kind of store,
 our garners may be fill'd ;
 That our sheep thousands, in our streets
 ten thousands they may yield :
- 14 That strong our oxen be for work ;
 that no in-breaking be,
 Nor going out ; and that our streets
 may from complaints be free.
- 15 Those people blessed are who be
 in such a case as this :
 Yea, blessed all those people are,
 whose God JEHOVAH is.

P S A L M CXLV.

David's *psalm* of praise.

The five foregoing psalms were all of a piece, all full of prayers ; this and the five that follow it to the end of the book, are all of a piece too, all full of praises, and though this only is entitled David's psalm, yet we have no reason to think but that they were all his, as well as all the foregoing prayers. And it is observable, (1.) That after five psalms of prayer, follow six psalms of praise ; for those that are much in prayer, shall not want matter for praise : and those that have sped in prayer, must abound in praise. Our thanksgivings for mercy, when we have received it, should even exceed our supplications for it, when we were in pursuit of it. David, in the last of his begging psalms, had promised to praise God, Psal. cxliv. 9. and here he performs
 his

his promise. (2.) That the book of Psalms concludes with psalms of praise, all praise; for praise is the conclusion of the whole matter, it is that in which all the psalms centre. And it intimates, that God's people, towards the end of their life, should abound much in praise, and the rather, because at the end of their life they hope to remove to the world of everlasting praise; and the nearer they come to heaven, the more they should accustom themselves to the work of heaven. This is one of those psalms which are composed alphabetically, as Psalm xxv. and xxxiv. &c. that it might be the easier committed to memory, and kept in mind. The Jewish writers justly extol this psalm as a star of the first magnitude in this bright constellation; and some of them have an extravagant saying concerning it, not much unlike some of the Popish superstitions, 'That whosoever will sing this psalm constantly three times a day, shall certainly be happy in the world to come.' In this psalm, 1. David engageth himself and others to praise God, vers. 1. 2. 4.—7. 10. 11. 12. 2. He fastens upon those things that are proper matter for praise: God's greatness, vers. 3.; his goodness, vers. 8. 9.; the proofs of both in the administration of his kingdom, vers. 13.; the kingdom of providence, vers. 14. 15. 16.; the kingdom of grace, vers. 17.—20.; and then he concludes with a resolution to continue praising God, vers. 21.; with which resolution our hearts must be filled and fixed in singing this psalm.

1 **I**'LL thee extol, my God, O King;
I'll bless thy name always.

2 Thee will I bless each day, and will
thy name for ever praise.

3 Great is the Lord, much to be prais'd;
his greatness search exceeds.

4 Race unto race shall praise thy works,
and show thy mighty deeds.

5 I of thy glorious majesty,
the honour will record,
I'll speak of all thy mighty works
which wondrous are, O Lord.

6 Men of thine acts the might shall show,
thine acts that dreadful are;
And I, thy glory to advance,
thy greatness will declare.

- 7 The mem'ry of thy goodnes great
they largely shall exprefs;
With songs of praise they shall extol
thy perfect righteousness.
- 8 The Lord is very gracious
in him compassions flow;
In mercy he is very great,
and is to anger flow.
- 9 The Lord JEHOVAH unto all
his goodness doth declare:
And over all his other works
his tender mercies are.
- 10 Thee all thy works shall praise, O Lord,
and thee thy saints shall blefs.
- 11 They shall thy kingdom's glory show,
thy pow'r by speech exprefs.
- 12 To make the sons of men to know
his acts done mightily,
And of his kingdom th' excellent
and glorious majesty.
- 13 Thy kingdom shall for ever stand,
thy reign through ages all.
- 14 God raiseth all that are bow'd down,
upholdeth all that fall.
- 15 The eyes of all things wait on thee,
the giver of all good,
And thou in time convenient
bestows on them their food.
- 16 Thine hand thou op'nest lib'rally,
and of thy bounty gives

Enough

Enough to satisfy the need
of ev'ry thing that lives.

- 17 The Lord is just in all his ways,
holy in his works all.
- 18 God's near to all that call on him,
in truth that on him call.
- 19 He will accomplish the desire
of those that do him fear:
He also will deliver them;
and he their cry will hear.
- 20 The Lord preserves all who him love,
that nought can them annoy:
But he all those that wicked are
will utterly destroy.
- 21 My mouth the praises of the Lord
to publish cease shall never:
Let all flesh bless his holy name
for ever and for ever.

Another of the same.

- 1 **O** Lord, thou art my God and King,
Thee will I magnify and praise;
I will thee bless, and gladly sing
Unto thy holy name always.
- 2 Each day I rise, I will thee bless,
And praise thy name time without end.
- 3 Much to be prais'd, and great God is;
His greatness none can comprehend.
- 4 Race shall thy works praise unto race,
The mighty acts show done by thee.

- 5 I will speak of thy glorious grace,
And honour of thy majesty :
Thy wondrous works I will record.
- 6 By men the might shall be extoll'd
Of all thy dreadful acts, O Lord :
And I thy greatness will unfold.
- 7 They utter shall abundantly
The mem'ry of thy goodness great,
And shall sing praises chearfully
Whilst they thy righteousness relate.
- 8 The Lord our God is gracious,
Compassionate is he also ;
In mercy he is plenteous,
But unto wrath and anger slow.
- 9 Good unto all men is the Lord :
O'er all his works his mercy is.
- 10 Thy works all praise to thee afford ;
Thy faints, O Lord, thy name shall bless.
- 11 The glory of thy kingdom show
Shall they, and of thy power tell.
- 12 That so mens sons his deeds may know,
His kingdom's grace that doth excel.
- 13 Thy kingdom hath none end at all,
It doth through ages all remain.
- 14 The Lord upholdeth all that fall,
The cast-down raiseth up again.
- 15 The eyes of all things, Lord, attend,
And on thee wait that here do live ;
And thou in season due dost send
Sufficient food them to relieve.

- 16 Yea, thou thine hand dost open wide,
And ev'ry thing dost satisfy
That lives, and doth on earth abide,
Of thy great liberality.
- 17 The Lord is just in his ways all,
And holy in his works each one.
- 18 He's near to all that on him call,
Who call in truth on him alone.
- 19 God will the just desire fulfil
Of such as do him fear and dread:
Their cry regard, and hear he will
And save them in the time of need.
- 20 The Lord preserves all, more and less,
That bear to him a loving heart:
But workers all of wickedness
Destroy will he, and clean subvert.
- 21 Therefore my mouth and lips I'll frame
To speak the praises of the Lord:
To magnify his holy name
For ever let all flesh accord.

P S A L M CXLVI.

This, and all the rest of the psalms that follow, begin and end with Hallelujah, a word which puts much of God's praise into a little compass; for in it we praise him by his name Jah, the contraction of Jehovah. In this excellent psalm of praise, (1.) The psalmist engageth himself to praise God, vers. 1. 2. (2.) He engageth others to trust in him, which is one necessary and acceptable way of praising him. And, 1. He shews why we should not trust in men, vers. 3. 4. 2. Why we should trust in God, vers. 5. because of his power in the kingdom of nature, vers. 6. his dominion in the kingdom of providence, vers. 7. and his grace in the kingdom of the Messiah, vers. 8. 9. that everlasting kingdom, vers. 10. to which many of the Jewish writers refer this psalm, and to which therefore we should have an eye in the singing of it.

- 1 **P**Raise God. The Lord praise, O my soul.
- 2 I'll praise God while I live ;
While I have being, to my God
in songs I'll praises give.
- 3 Trust not in princes, nor man's son,
in whom there is no stay.
- 4 His breath departs, to's earth he turns :
that day his thoughts decay.
- 5 O happy is that man, and blest,
whom Jacob's God doth aid ;
Whose hope upon the Lord doth rest,
and on his God is stay'd :
- 6 Who made the earth, and heav'n's high,
who made the swelling deep,
And all that is within the same :
who truth doth ever keep :
- 7 Who righteous judgment executes
for those oppress'd that be,
Who to the hungry giveth food :
God sets the pris'ners free.
- 8 The Lord doth give the blind their sight ;
the bowed down doth raise :
The Lord doth dearly love all those
that walk in upright ways.
- 9 The stranger's shield, the widow's stay,
the orphan's help is he :
But yet by him the wicked's way
turn'd upside down shall be.
- 10 The Lord shall reign for evermore ;
thy God, O Zion, he

Reigns to all generations.

Praise to the Lord give ye.

P S A L M CXLVII.

This is another psalm of praise; some think it was penned after the return of the Jews from their captivity; but it is so much of a piece with Psal. cxlv. that I rather think it was penned by David, and what is said, vers. 2. 13. may well enough be applied to the first building and fortifying of Jerusalem in his time, and the gathering in of those that had been outcasts in Saul's time. The Septuagint divide it into two, and we may divide it into the first and second part, but both of the same import. (1.) We are called upon to praise God, vers. 1. 7. 12. (2.) We are furnished with matter for praise; for God is to be glorified, 1. As the God of nature, and so he is very great, vers. 4. 5. 8. 9. 15.---18. 2. As the God of grace comforting his people, vers. 3. 6.---11. 3. As the God of Israel, Jerusalem, and Zion, settling their civil state, vers. 2. 13. 14. and especially settling religion among them, vers. 19. 20. It is easy, in singing this psalm, to apply it to ourselves, both as to personal and national mercies, were it but as easy to do it with suitable affections.

1 Praise ye the Lord: for it is good
praise to our God to sing:

For it is pleasant, and to praise
it is a comely thing.

2 God doth build up Jerusalem:
and he it is alone

That the dispers'd of Israel
doth gather into one.

3 Those that are broken in their hearts,
and grieved in their minds,
He healeth, and their painful wounds
he tenderly upbinds.

4 He counts the number of the stars:
he names them ev'ry one.

5 Great is our Lord, and of great pow'r:
his wisdom search can none.

- 6 The Lord lifts up the meek, and casts
the wicked to the ground.
- 7 Sing to the Lord, and give him thanks,
on harp his praises sound :
- 8 Who covereth the heav'n with clouds :
who for the earth below
Prepareth rain, who maketh grass
upon the mountains grow.
- 9 He gives the beast his food, he feeds,
the ravens young that cry.
- 10 His pleasure not in horse's strength,
nor in man's legs doth lie.
- 11 But in all those that do him fear
the Lord doth pleasure take,
In those that to his mercy do
by hope themselves betake.
- 12 The Lord praise, O Jerusalem :
Zion, thy God confests.
- 13 For thy gates bars he maketh strong :
thy sons in thee doth blefs.
- 14 He in thy borders maketh peace,
with fine wheat filleth thee.
- 15 He sends forth his command on earth :
his word runs speedily.
- 16 Hoar frost, like ashes, scatt'reth he :
like wool he snow doth give.
- 17 Like morsels casteth forth his ice :
who in its cold can live ?
- 18 He sendeth forth his mighty word,
and melteth them again :

His wind he makes to blow, and then
the waters flow amain.

19 The doctrine of his holy word
to Jacob he doth show,
His statutes and his judgments he
gives Israel to know.

20 To any nation never he
such favour did afford:
For they his judgments have not known.
O do ye praise the Lord.

P S A L M CXLVIII.

This psalm is a most solemn and earnest call to all the creatures, according to their capacity, to praise their Creator, and to shew forth his eternal power and Godhead, the invisible things of which are manifested in the things that are seen: and thereby the psalmist designs to express his great affection to the duty of praise; he is highly satisfied that God is praised, is very desirous that he may be more praised, and therefore doth all he can to engage all about him, in this pleasant work, yea, and all that shall come after him, whose hearts must be very dead and cold, if they be not raised and enlarged in praising God, by the lofty flights of divine poetry, which we find in this psalm. (1.) He calls upon the higher house, the creatures that are placed in the upper world, to praise the Lord, both those that are intellectual beings, and are capable of doing it actively, vers. 1. 2. and those that are not, and are therefore capable of doing it only objectively, vers. 3.—6. (2.) He calls upon the lower house, the creatures of this lower world, both those that can only minister matter of praise, vers. 7.—10. and those that being endued with reason, are capable of offering up this sacrifice, vers. 11.—13. especially his own people, who have more cause to do it, and are more concerned to do it, than any other, vers. 14.

1 **P**Raise God. From heavens praise the
in heights praise to him be. [Lord:

2 All ye his angels, praise ye him:
his hosts all, praise him ye.

3 O praise ye him both sun and moon;
praise him all stars of light.

4 Ye

- 4 Ye heav'ns of heav'ns, him praise, and floods
above the heavens height.
- 5 Let all the creatures praise the name
of our almighty Lord:
For he commanded, and they were
created by his word.
- 6 He also for all times to come
hath them establish'd sure:
He hath appointed them a law,
which ever shall endure.
- 7 Praise ye JEHOVAH from the earth,
dragons and ev'ry deep.
- 8 Fire, hail, snow, vapour, stormy wind,
his word that fully keep.
- 9 All hills and mountains, fruitful trees,
and all ye cedars high.
- 10 Beasts, and all cattle, creeping things,
and all ye birds that fly.
- 11 Kings of the earth, all nations;
princes, earth's judges all.
- 12 Both young men, yea, and maidens too,
old men and children small.
- 13 Let them God's name praise; for his name
alone is excellent;
His glory reacheth far above
the earth and firmament.
- 14 His people's horn, the praise of all
his saints exalteth he;
Ev'n Israel's seed, a people near
to him. The Lord praise ye.

Another of the same.

- 1 **T**HE Lord of heav'n confess :
On high his glory raise.
2 Him let all angels bless,
Him all his armies praise.
3 Him glorify
Sun, moon, and stars ;
4 Ye higher spheres,
And cloudy sky.
5 From God your beings are,
Him therefore famous make :
You all created were,
When he the word but spake.
6 And from that place,
Where fix'd you be
By his decree,
You cannot pass.
7 Praise God from earth below,
Ye dragons, and ye deeps :
8 Fire, hail, clouds, wind, and snow,
Whom in command he keeps.
9 Praise ye his name,
Hills great and small,
Trees low and tall ;
10 Beasts wild and tame,
All things that creep or fly.
11 Ye kings, ye vulgar throng,
All princes mean or high.
12 Both men and virgins young,

- 13 Ev'n young and old,
Exalt his name;
For much his fame
Should be extoll'd:

- O let God's name be prais'd
Above both earth and sky.
14 For he his saints hath rais'd,
And set their horn on high:
Ev'n those that be
Of Isra'l's race,
Near to his grace.
The Lord praise ye.

P S A L M CXLIX.

The foregoing psalm was a hymn of praise to the Creator; this to the Redeemer; it is a psalm of triumph in the God of Israel, and over the enemies of Israel. Probably it was penned upon occasion of some victory, which Israel was blessed and honoured with. Some conjecture that it was penned when David had taken the strong-hold of Zion, and settled his government there: but it looks further to the kingdom of the Messiah, who, in the chariot of the everlasting gospel, goes forth conquering and to conquer. To him, and his grace and glories, we must have an eye in singing this psalm, which speaks, (1.) Abundance of joy to all the people of God, vers. 1.—5. (2.) Abundance of terror to the proudest of their enemies, vers. 6.—9.

- 1 Praise ye the Lord: unto him sing
a new song, and his praise
In the assembly of his saints
in sweet psalms do ye raise.
2 Let Isra'l in his Maker joy,
and to him praises sing:
Let all that Zion's children are
be joyful in their King.

- 3 O let them unto his great name
give praises in the dance :
Let them with timbrel and with harp
in songs his praise advance.
- 4 For God doth pleasure take in those
that his own people be,
And he with his salvation
the meek will beautify.
- 5 And in his glory excellent
let all his saints rejoice :
Let them to him upon their beds
aloud lift up their voice.
- 6 Let in their mouth aloft be rais'd
the high praise of the Lord,
And let them have in their right hand
a sharp two edged sword ;
- 7 To execute the vengeance due
upon the heathen all,
And make deserved punishment
upon the people fall :
- 8 And ev'n with chains, as pris'ners, bind
their kings that them command,
Yea, and with iron fetters strong
the nobles of their land ;
- 9 On them the judgment to perform
found written in his word :
This honour is to all his saints.
O do ye praise the Lord.

The first and last of the psalms have both the same number of verses, are both short, and very memorable; but the scope of them is very different; the first psalm is an elaborate instruction in our duty, to prepare us for the comforts of our devotion: this is all rapture and transport, and, perhaps, was penned on purpose to be the conclusion of those sacred songs, to shew what is the design of them all, and that is, to assist us in praising God. The psalmist had been himself full of the praises of God, and here he would fain fill all the world with them: again and again he calls, 'Praise the Lord, praise him, praise him,' no less than thirteen times in these six short verses. He shews, (1.) For what, and upon what account God is to be praised, vers. 1. 2. (2.) How, and with what expressions of joy God is to be praised, vers. 3. 4. 5. (3.) Who must praise the Lord; it is every one's business, vers. 6. In singing this psalm we should endeavour to get our hearts much affected with the perfections of God, and the praises with which he is and shall be for ever attended, throughout all ages, world without end.

- 1 **P**raise ye the Lord. God's praise within
his sanctuary raise:
And to him in the firmament
of his pow'r ~~give~~ ye praise,
- 2 Because of all his mighty acts,
with praise him magnify:
O praise him, as he doth excel
in glorious majesty.
- 3 Praise him with trumpets sound: his praise
with psaltery advance.
- 4 With timbrel, harp, string'd instruments
and organs in the dance.
- 5 Praise him on cymbals loud: him praise
on cymbals sounding high.
- 6 Let each thing breathing praise the Lord,
Praise to the Lord give ye.

F I N I S.



